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HUMAN DEVELOPMENT

**The Jesuit Educational
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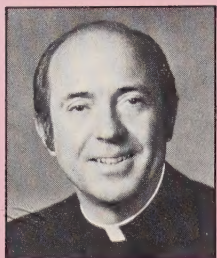
Development in Faith

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The Price of Health and Happiness

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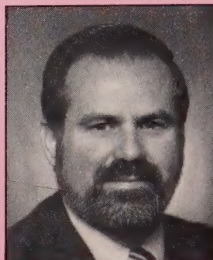
Jaundice of the Soul



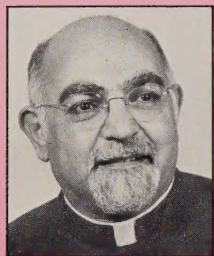
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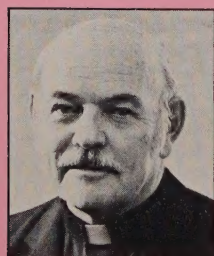
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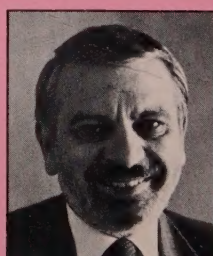
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HUMAN DEVELOPMENT

CONTENTS

7

THE PRICE OF HEALTH AND HAPPINESS

James J. Gill, S.J., M.D.

12

SUICIDAL RELIGIOUS IN COMMUNITY

Eric Griffin-Shelley, Ph.D., Doris Johnson, O.S.F., C.A.C.,
Raymond Johnson, M.D., and Kenneth R. Sandler, M.D.

17

CELIBATES' INTIMACY WITH FAMILIES

Matthias Neuman, O.S.B.

21

FOSTERING DEVELOPMENT IN FAITH

Katherine Hanley, C.S.J., Ph.D.

26

THE MASTER CAT

James Torrens, S.J.

29

LEARNING TO VALUE THE JOURNEY

Philip C. Blake, S.J.

31

A MODEL OF RELIGIOUS FORMATION

Vito Aresto, F.M.S.

33

SPIRITUAL DIRECTION WITH GROUPS

Frank Wallace, S.J.

37

SEMINARY TO PARISH TRANSITION

Quinn R. Conners, O. Carm., Ph.D.

40

JEALOUSY: The Jaundice of the Soul

David Turner, O.S.B., Ph.D.

45

THE PASTORAL MINISTER AND ANXIETY

Peter C. Orlando, Ph.D.

2

EDITORIAL BOARD

3

EDITORIAL

License Spiritual Directors?

4

AUTHORS IN THIS ISSUE

5

LETTERS TO THE EDITOR

47

BOOK REVIEWS

HUMAN DEVELOPMENT

EDITOR-IN-CHIEF

JAMES J. GILL, S.J., M.D.

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Manuscripts should be submitted in duplicate to the Senior Editor, Linda Amadeo, P.O. Box 789, Cambridge, MA 02238. Copy should be typewritten double spaced on 8 1/2 x 11 inch white paper, 70 characters per line and 28 lines per page. Manuscripts are received with the understanding that they have not been previously published and are not currently under consideration elsewhere. Feature articles should be limited to 5,000 words with no more than 10 listings in the bibliography; filler items of between 500 and 1,000 words will be considered. All accepted material is subject to editing.

Authors are responsible for the completeness and accuracy of proper names in both text and bibliography. Acknowledgments must be given when substantial material is quoted from other publications. Provide names of author(s), title of article, title of journal or book, volume number, page(s), month and year, and publisher's permission to use material.

Illustrations, if any, should be submitted as high-quality, glossy, unmounted black-and-white photographic prints. Do not send original artwork.

Letters are welcome and will be published as space permits and at the discretion of the editors. Such communications should not exceed 600 words and are subject to editing.

Book reviews, which should not exceed 600 words in length, should be sent to the Book Review Editor, Jon O'Brien, S.J., D.O., Jesuit Community, Georgetown University, Washington, D.C. 20057.

Unaccepted manuscripts will not be returned unless requested and submitted with a stamped, self-addressed return envelope.

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EDITORIAL

LICENSE SPIRITUAL DIRECTORS?

One of the most exciting discoveries made by biologists in recent years is that a variety of animals, including migratory birds, fish, and bees, have sensory organs containing crystals of magnetite (iron oxide) that enable them to navigate. These particles make it possible for the animals to read the earth's magnetic field—bands that run in a north-south direction—and accurately accomplish the travel their survival depends upon. Even some single-celled bacteria internally manufacture microscopic bits of magnetite and arrange them in a linear string that makes compass needles out of their bodies. Dolphins, whales, monkeys, and human beings have all been found to store the same kind of crystals in the nasal area—a clue to the possibility that magnetite communicates directional information to the brain.

Geobiologist Joseph Kirschvinck, at the California Institute of Technology, has developed a theory to explain why whales swim ashore at certain sites along the Atlantic coast; they are places, he has noted, where the earth's magnetic field diminishes and bands of minimal strength intersect the shoreline, thus guiding the whales to strand themselves there. Other biologists have discovered that vertebrate animals, in addition to being sensitive to magnetism and electrical fields, are responsive to barometric pressure changes, ultraviolet and polarized light, and infrasounds (too low in frequency for the human ear to detect).

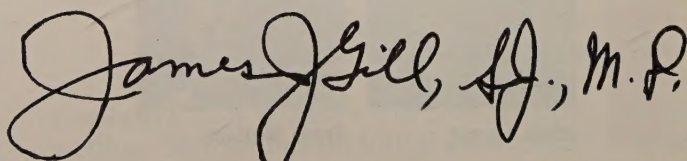
Currently, it appears to be arguable whether scientists have enough evidence to conclude that *Homo sapiens* is biologically equipped to navigate instinctively. Our principal *human* problem in relation to travel, however, is far less geographic than it is spiritual. Reaching our life's goal requires that we set and hold fast on a course that corresponds with the route God wills for us. (No amount of magnetite particles can discern the proper heading.) Our best resource is the counsel of a well-trained and experienced spiritual director. For-

tunate, indeed, are those smart but relatively few laity, religious, and clergy who engage such a person to monitor and critique their crucial, heaven-targeted journey.

But who can direct us? Ordination to priesthood or a life under vows provides no guarantee of wise and skillful helpfulness. The vulnerable soul, and its stresses, calls for and deserves at least as competent handling as that demanded of a surgeon who puts scalpel to heart or brain. Some directors have pursued adequate training and have undergone careful supervision of their work. Others have simply hung out their shield, with good will but unconscionable overreliance on the Holy Spirit; their trusting clients are at risk.

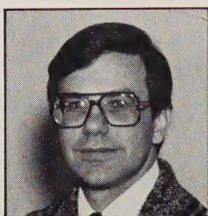
Haven't we reached a point in the church's history when a group of well-trained and experienced spiritual directors can come together and determine what type and amount of preparation would entitle a candidate to be licensed as a spiritual director? For the self-confidence of the directors no less than the well-being of their directees, a board of examiners and a certifying process comparable to those maintained by clinical psychologists, nurses, and physicians should be created. These professionals have, in conscience, set high standards for their performance for the sake of their clients. We who are given access to the deepest recesses of souls should hardly be less conscientious.

Why do I feel so strongly about this matter? One of my dearest friends has recently died of cancer. Her spiritual director was telling her to the end that if she only had more faith she would be cured and not die. I call that malpractice.

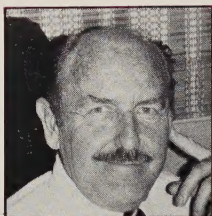


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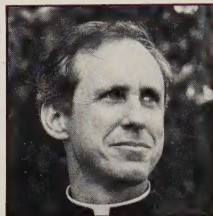
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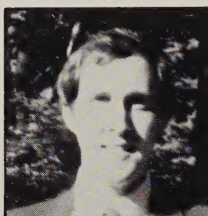


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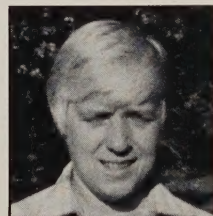
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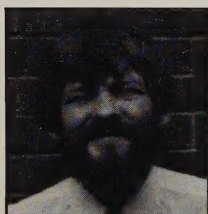


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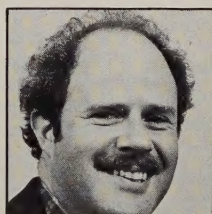
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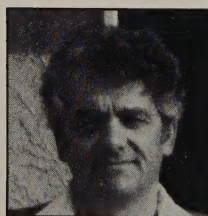


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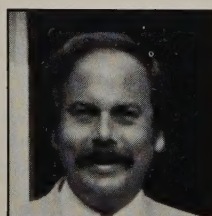
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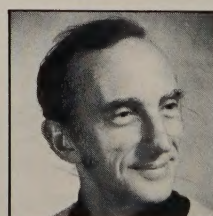
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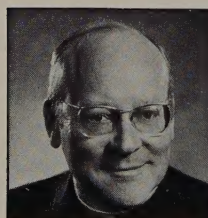


James Torrens

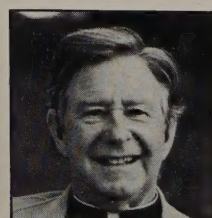
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LETTERS TO THE EDITOR

Explains Psychic Women

When an article sends me running to the library to read the references cited by the author, that article has to have been extremely stimulating. I had already read *The Aquarian Conspiracy*. I am now reading Toynbee and will read Capra. Donna Markham's article ("Psychological Aspects of Change," Fall 1984) was great. May explain why I have so many psychic women coming in for therapy.

Deacon Robert V. Daigle, S.F.O.
Midland, Texas

Flexibility Required at Times

"Cautions in Pastoral Counseling," by Michael E. Cavanagh, the best material I've ever come across in my five units of Clinical Pastoral Education (CPE), was of great help in clarifying for me the pastoral and clinical roles of a counselor.

I also wish to point out that in practice, the clinical, the pastoral, and the therapist all come together and do overlap, more than a little bit. This does not undermine the good points of the article; it simply adds that one has to be ready to be in several roles for the good and to the benefit of the counselee, whenever the need arises. Granted, pastoral counseling has its respective and particular goals and focus. I'm only stating that the expertise of a pastoral counselor manifests itself in the ability to go one way or another, occasionally, when the client is in need of that flexibility at that moment.

Sister Jeanne Girardin
Newport, Rhode Island

Attention Perpetuates Problem?

In reading the Winter 1984 issue, I was surprised that the article in the Question Box ("Some Priests' Attitudes Toward Brothers") was included. Since I am a member of a community that has both brothers and priests, I am very much aware that attitudes expressed by the brother who wrote to you still exist.

From my perspective, to give attention to this issue in a public forum continues to perpetuate the attitude that the brother is complaining about. In some ways it also perpetuates the clerical model in that brother writes to father for the answer. There certainly is a real issue concerning brothers in the "clerical" communities that the church needs to deal with. My hope in this area is minimal, though, as the people that usually discuss the brothers are the priests.

Brother Patrick Hanson, C.P.
President, National Assembly of Religious Brothers
Chicago, Illinois

Formation Article Helpful

"Reflections on Initial Formation," by Joel Giallanza, c.s.c., and John Gleason, c.s.c. (Fall, 1984), was excellent. I believe it will prove helpful to our formation people in various third world countries who are struggling with this question.

Most Reverend Paul M. Boyle, C.P.
Superior General, Rome, Italy

Giallanza and Gleason did a marvelous job of writing "Reflections on Initial Formation." I have no experience in formation per se, being a 64-year-

old spiritual director and retreat director, but I found the article very valuable and would recommend it to all professed religious. It expands the vision I have of formation and prompts me to pray for those engaged in that very demanding ministry.

Sister Agnes Murphy, C.S.J.
St. Louis, Missouri

Laughter Aids Formation

"Laughter in the Curriculum" (by George Eppley, Ph.D., Fall 1984) is wonderful. It is one of the few times I have read something so accordant with my own philosophy of administration. This is my fifteenth year in secondary school administration and I've discovered that "an environment of creativity, laughter, and individuality" is much harder to create and is little understood by parents and boards but in the long run is the most valuable in formation of the young.

Sister Jean Baptiste Nicholson, O.S.U.
Bronx, New York

Good Program for Priests

I am a diocesan priest who read your interview (Summer 1982) with Brother Maurice, director of Sangre de Cristo, a 100-day sabbatical program for

midlife transition. I subsequently applied, was accepted, and experienced Sangre, in Santa Fe, New Mexico.

It is the "best well-kept secret in the Catholic Church." I enjoyed the renewal, rest, refoundation, and renovation! I highly recommend Sangre to all diocesan priests who yearn to experience realistic community and holistic growth. Thanks for bringing Sangre to my attention!

Reverend Lawrence M. Quilici
Fallon, Nevada

Don't Tenure Religious

"The One-Way Road," by James Torrens, S.J. (Winter 1984), had a very good point about university tenure for religious. I would like to ask the author why he confined his idea to tenure to university employment only. How about other assignments religious hold year after year after year until they seem to practically "own" the job?

I would like to see all religious untenured for the same reasons given in the article. Furthermore, I like the title "An Untenured Being" used for the former essay, even if the editor didn't.

Sister Angela Eichenseer, A.S.C.
Red Bud, Illinois

Exercise Advised for Women

Postmenopausal women are susceptible to loss of bone density, "dowager's hump," spinal vertebral collapse, and hip and other bone fractures resulting from falls that would merely cause bruises in younger women. This condition, characterized chiefly by a depletion of the calcium content of bones, is diagnostically called *osteoporosis*.

Dr. Peter Jacobson, at the University of North Carolina, reported recently in the *Journal of Orthopedic Research* that bone density remains fifteen to twenty percent greater among athletic women in the postmenopausal age group than among nonathletic women of the same age. He believes this finding provides "a reason, for women especially, to get active and remain active." Jacobson advises, "If you're forty or fifty and you didn't do anything [athletically] as a kid, it's not too late to maintain what you have."

The study showed that loss of bone density in-

creases with age—beginning in the midtwenties—until it is "straight downhill from age fifty for the next twenty or twenty five years." The women included in the research project were considered to be "athletic" if they were exercising three or more times a week and eight or more months a year for at least three years. Only an insignificant difference in bone density was found between athletes and nonathletes who were between the ages of thirty-five and fifty.

Medical World News reported earlier this year that physicians have identified the following factors as generally associated with a high risk of osteoporosis in women (and men): small stature, fair complexion, family history of osteoporosis, sedentary lifestyle, a diet low in calcium, high alcohol consumption (which impairs calcium absorption), cigarette smoking, and periodontal disease. People with scoliosis of the spine are at a much greater risk than others.

THE PRICE OF HEALTH AND HAPPINESS

JAMES J. GILL, S.J., M.D.

Everybody wants health and happiness. You don't have to engage in scientific research to arrive at that conclusion; the recorded history of humanity, as found in the writings of philosophers, theologians, physicians, and politicians, demonstrates it abundantly. It's just another way of saying that every individual born into this world naturally strives to pursue his or her own well-being.

Health is no longer considered, at least by an increasing number of persons, as the mere absence of disease. It is regarded today as the ability to experience, in varying degrees, wellness or fitness of mind and body, ranging from passing to excellent. The concept of happiness, too, has undergone revision down through the centuries. To Aristotle it meant a state of beatitude in which all of one's human yearnings were being simultaneously satisfied—hardly a condition to be attained this side of heaven. Now, it seems, when we wish people happiness, as at New Year's, we mean to express a hope that their days will be rich in peace and enjoyment. Happiness, like health, is thought to be quantifiable; some folks have more and others less, while being involved in a wide range of activities aimed at possession of these two closely related pearls of great price.

One would think that life would be filled with happiness, day by day, for nearly everyone, as long as they live in a land where their basic human needs are met and their rights are not violated. It could be argued that all that people need to do to stay happy is to discover what kinds of activities

bring them enjoyment and then devote themselves to these, avoiding insofar as possible those that they don't find satisfying. But, obviously, living is not that easy. Even in a country as incredibly blessed as our own, perhaps the majority of people at any given moment would admit that they are feeling less than happy. They achieve this undesirable emotional state in a variety of easy-to-recognize ways that it doesn't take a psychiatrist to identify. All of these are related to *time*.

SPOILERS OF HAPPINESS

Many individuals make it impossible for themselves to find happiness (enjoyment) in the present moment by choosing to focus their attention on the *past*. A loss, disappointment, or failure that they keep reviving in their thoughts and imagination produces a feeling of depression. They are sad, down in the dumps, and irritable because of what life has deprived them of. Or, looking backward, their hearts are filled with resentment over what someone did to them (or didn't do), for which they go on blaming that person unforgivingly. Or else they are making the present moment miserable for themselves by continuing to blame themselves for something about which they feel guilty. Their depression, resentful hostility, or guilt pangs are all kept alive by their mentally dwelling in the past, a past that no longer exists. Enjoyment of the present moment is being lost completely because they won't or can't stop fastening their thinking on some unpleasant aspect of their past life.

Other people keep focusing on the *future* and, as a result, deprive themselves of all satisfaction with the present moment. They spoil it by worrying about what might go wrong in days or years ahead. They feel anxiety and tension over the things that could threaten their well-being, most of which not only do not exist at the present time but in fact never will. They have failed to learn the lesson that Jesus taught: "Do not worry about tomorrow; tomorrow will take care of itself." (Matt 6:34) Preoccupation with the future can prevent current happiness just as effectively as morbid reminiscence about the past can.

A third and enormous group of people have learned to spoil the present moment without looking ahead or back; they just focus on what *isn't* rather than on what *is*. They want what does not exist, they want it right now, and they feel entitled to it. Frustrated, they feel angry, and many of them blame others for their unhappiness, lashing out at them in thought, word, or deed in an emotional state of hostility. They would be content, they believe, if these others (spouses, parents, authorities, etc.) would only bring about the conditions they idealize; they will not let themselves be happy with what already exists.

ANOTHER SOURCE OF UNHAPPINESS

Behavioral scientists in the United States are finding that most adults, and nearly half of our adolescents, have found a way of keeping themselves from experiencing much happiness in life by acquiring a Type A personality. They do this by developing a chronic sense of "time urgency" and a nagging inner tendency toward free-floating hostility. These achievement-oriented, perfectionistic, and highly competitive individuals find peace and pleasure elusive because of their constant struggle to overcome their underlying sense of insecurity and to bolster their shaky self-esteem. Time never seems to come in quantities sufficient for them; they feel hurried, burdened, and often impatient because of the overload of tasks they invite into their excessively busy lives. Hostile behavior frequently punctuates their days as they, unprovoked, lash out with apparent contempt, resentment, criticism, ridicule, and contentiousness at whomever or whatever they can use as a target, to reassure themselves (unconsciously) that they are persons not inferior in knowledge, competence, experience, or worth. They treat even their loved ones, all too often, as if they were their enemies and thus turn hour after hour of their own lives and the lives of others into unhappy ones. (See "Indispensable Self-Esteem" in HUMAN DEVELOPMENT, Volume 1.)

All these emotionally distressed people—the depressed, resentful, guilt-ridden, anxious, angry, impatient, or hostile—are not just missing happiness during all the hours and days they remain that

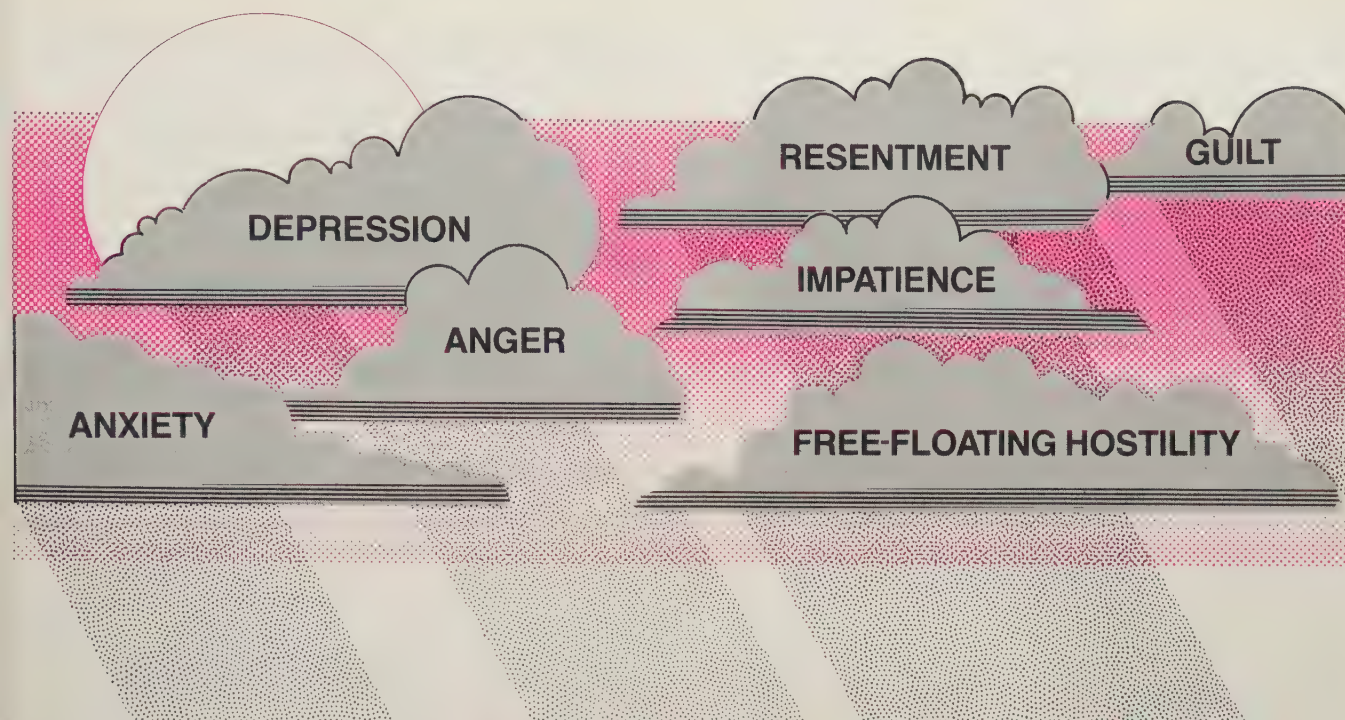
way; they are also traveling an emotional path that is damaging their health and leading to physical or mental illness. These so-called stress emotions bring on diseases such as peptic ulcer, ulcerative colitis, hypertension, coronary heart disease, migraine headaches, and in some lives, trigger off schizophrenia or manic-depressive psychosis. Even bacterial and viral infections, as well as some forms of cancer, are thought to result, at least in part, from frequently repeated or relatively severe episodes of these unpleasant emotions.

STRESS CLOSES ARTERIES

As an example, look at heart attacks. In the Type A person's coronary arteries (around the heart), cholesterol deposits are steadily narrowing the channels through which blood can pass. Eventually, the flow becomes blocked, and a part of the heart, if not the whole body, dies. Repeated episodes of anger, impatience, and hostility are found to produce the release of the hormone norepinephrine, which stimulates this harmful build-up of fat on arterial walls. Anger and hostility are considered, too, to lead to the state of high blood pressure that sets the stage for strokes.

The stress-related emotions are also capable of reducing the body's capacity to cope with the microorganisms that produce infections and with the wayward cells that generate malignant tumors. Ordinarily, our autoimmune mechanism—the white T-cells especially—can combat any potentially destructive organism or cells that become present within us in threatening numbers. When our emotions are too frequently aroused, however, and noradrenalin and another hormone called cortisol are secreted excessively into the blood stream, the production of these protective white cells is curtailed, and as a result, the invaders are allowed to multiply themselves and damage body tissues without effective opposition. Illness, therefore, can be indirectly fostered by negative emotions; health can be impaired simultaneously with the spoiling of happiness.

Both unhappiness and unhealthiness—many call the latter *unwellness*—chronically afflict the lives of countless millions of people around the world. In the U.S. alone, nearly a million deaths occur prematurely every year through just heart attacks and strokes, both of which could be prevented in most lives if the episodes of stress and its corresponding emotions were kept to a reasonable level. It might seem incongruous that in a country like ours, where food, clothing, housing, social justice, jobs, travel, natural beauty, and cultural riches are all so readily available to the vast majority of our citizens, so many people still suffer from the diseases that are produced by stress. Anger, anxiety, and similar stressful emotions are wrecking lives at a deplorable rate these days. Our



SPOILING THE DAY'S HAPPINESS

health-conscious nation pays a great deal of attention to the obvious ravages resulting from abuse of drugs, alcohol, sex, and our natural environment. How long will it take for all of us to realize that by choosing to keep thinking about reality in ways that generate so much unrestrained resentment, hostility, impatience, and anxious tension, we are addicting ourselves to what is perhaps the worst abuse of all—that of *spoiling time*. In other words, by thinking so negatively so often and consequently experiencing so many distressful emotions, we bring on our own unhappiness and unwellness, and by so doing we wreck the moment-by-moment gift of priceless time that is being given to us by our loving Creator.

BLESSINGS CARRY PRICE TAG

What can be done, then, to use the gift of time in a way that will produce both wellness and happiness? There is a price tag on these two blessings, and it is a sizeable one. The personal cost is considerably greater than that being quoted these days by most of the people providing counsel and programs on stress management, stress reduction, or stress prevention. They generally tell us that we can cut down the stress in our lives in three ways. First, we can at times deal better with the stressful life situation we are in—whether at work, home, or elsewhere—either by choosing to avoid it altogether or by adjusting some of the elements that constitute it (e.g., by eating dinner later than the children; by working with the office door closed,

with fewer annoying interruptions and distractions; or by getting a change of assignment).

A second way of decreasing the stress of life is by changing our perceptions and attitudes. Clinics and workshops worldwide are helping hundreds of thousands of people each month to stop thinking negatively. They often prescribe: Don't keep fretting about what might have been; don't keep worrying about what could happen; don't keep demanding that everything be perfect. You don't have to please everyone; you don't have to be busy all the time; don't keep comparing yourself with others and their performance.

Third, most experts in stress reduction are teaching people how to deal with their bodies, since harmful emotions can be prevented or cut short by deliberately putting one's muscles into a state of relaxation. Special exercises, many of them involving controlled breathing, fantasy, and posture, facilitate this release from tension that anxiety, anger, and the other stress emotions bring on. While relaxed, the body stops flooding the stress hormones (adrenalin, noradrenalin, cortisol, etc.) into the blood stream; the endocrine glands stop secreting these, and thus the likelihood of developing hypertension, coronary artery disease, and ulcers is diminished. Alternate techniques being taught to wellness seekers include Transcendental Meditation, biofeedback, aerobic exercise, self-hypnosis, and a wide range of similar mind-soothing ways of turning off the body's physiologic stress mechanism (see "Coping With Stress in the 1980s," HUMAN DEVELOPMENT, Summer 1980).

Control of diet and body weight, moderately vigorous exercise on a regular basis (e.g., an hour of brisk walking every day), elimination of smoking, moderation in alcohol consumption, and enjoying leisure and play are other important issues emphasized in programs that feature stress management and wellness enhancement. Responding as instructed to all these tactics and topics calls for no small investment of time and effort, but those who make it consistently are generally convinced that the avoidance of illness and the feeling of well-being that result are worth all the hours and energy they commit to this pursuit.

WILL AND HEART REQUIRED

Still, I believe, it is one thing to decrease the emotional stress in one's life but something more to live life to the fullest. Wellness, in its totality, calls for a human being to operate optimally as a complete person—physically and physiologically, emotionally, intellectually, and volitionally. The price of achieving lasting health and happiness demands the use of will and the development of the "heart" (i.e., the affections that relate us to ourselves, our neighbor, and God in harmony and love). One's spirituality must become as much the focus of attention as one's emotional and body functioning are.

Happiness, or joy, comes from looking at oneself, others, nature, events, and God in a certain way. It results—I observe in others' lives and experience in my own—from looking for, finding, and cherishing what is good and beautiful in all these. It entails *accepting*, moment by moment, what is real, present, actual—not lamenting what is missing or anticipating what can go wrong. It is by giving this unrestricted acceptance to what and whom God in his providence presents to us that we make it possible for ourselves to enjoy and love them in the way they deserve. Such response, of course, calls for an underlying philosophical or theological belief—better, perhaps, to call it a conviction—that there is, in fact, goodness and beauty to be found in every person on earth, in every bit of nature, and in every sort of event, be it a rainbow, childbirth, or martyrdom. Happiness is finding and loving the goodness and beauty of what is really there before us during all the waking hours of our swiftly passing lives. It is the fruit of our using time well.

The price of a life of happiness is that of learning to use our will to direct our thoughts constructively. At times we ought to employ it to focus our reflections on the past, but on the persons and events that were blessings that should not be forgotten, that were given us to live on in memories that can evoke gratitude and love. At times our will should direct our thought forward, toward the foreseeable events and situations that lend hope and inspiration to our present moments. But most of

We are addicting ourselves to what is perhaps the worst abuse of all—that of *spoiling time*

the time the happy life is one of searching for the goodness in all that is present and real around us. The courage of the sufferer experiencing pain, the humility of the beggar, the image of God in the nagging child, the opportunity for personal growth that is concealed within a failure—such facets of reality can generally be found, esteemed, and cherished even in the worst of human situations, even in a scourging and a crucifixion.

Most people, it appears, have not learned to habitually use their will and intellect to look for and find what is good and valuable within the situations that enfold them. I had reason to conclude this just recently while flying home across the Atlantic on a very long and relatively slow flight. A 260 mile-per-hour headwind was hitting us right on the nose of our Boeing 747, adding more than an hour to our flight time, the pilot explained. I found myself thinking then about what a marvel the 747 is, a great silver bird capable of carrying a tribe of humans from continent to continent in less than a single day, about how marvellous it is to have hot meals served seven miles aloft in the sky, about how courteous the flight attendants usually are, about the flight control operators, mechanics, and baggage handlers on the ground, about the designers and builders of the fuselage and engines, and about the contributions all these make to our well-being. Looking out the window at the scattered clouds and deep waters below, and at the bright sun and blue sky above, I wondered what those who wrote the rapturous Old Testament psalms from earthbound locations would give to share my window seat and view of God's world and actions, and how their jet-age psalms would sound.

But while I was enjoying the opportunity to think such thoughts, I began to notice the conversations of passengers around me. They were growing increasingly restless and were irritated by the length of the flight. A few were annoyed because—they repeatedly complained—they couldn't find on board a copy of their favorite magazine, *Time*.

Others were unjoyfully recalling days of faster service in the cabins of other airlines. Many kept worrying out loud about the possibility of missing their connections with other flights out of New York's Kennedy Airport, where we would eventually land. All these people were choosing to make their flight miserable by the way they kept thinking about the experience. I wondered who would ever teach them not to spoil time, but to learn to make the most of it—acceptingly, lovingly, and enjoyably.

EXPERTS ON USE OF TIME

The contemplative saints have left us in their writings a treasury of guidelines about ways of using time well with health and happiness as side effects. Their habit of seeking to *find God in all things*, with the help of his grace, made it possible for such wonderfully developed human beings as Teresa of Avila, Therese of Lisieux, Thomas Aquinas, Clare of Assisi, and Ignatius of Loyola to recognize all persons, places, and happenings as revealing the presence of the Creator. They saw God as both giving these existence and cooperating from moment to moment in every change or bit of growth that occurs. They learned to perceive God lovingly at work in the entire history of every nation, tribe, crop, enterprise, community, and individual life. They found God's goodness and beauty disclosed in every sort of being, from a butterfly or rose to a singer or a street cleaner. He was recognized by them and loved constantly in all his finite manifestations—the realities that surrounded these happy and holy people.

If the saints deliberately learned to be contemplative, not just in times of formal prayer but

during all the ordinary activities of their everyday lives, so can we. God is waiting to be seen and loved in every moment and everywhere. But it takes a will to use our mind and heart to fasten our attention onto present reality until we find him there. How grateful we ought be to the Carthusians, Trappists, Carmelites, Poor Clares, and other contemplative orders for serving as constant reminders that every moment of time is meant to be relished through grateful awareness of the One who, second by second, imparts it to us.

Not everyone can choose to think so positively about the past, present, and future. Some people are emotionally ill and thus lack freedom to direct their thoughts and feelings toward whatever is good or beautiful in the world around them. They require and deserve the help of skilled and experienced therapists who will help to liberate their minds and hearts. They should be referred to such professionals when their friends, confessors, or spiritual directors see their thoughts and feelings continuing to be negative and painful for an unusual length of time. Neuroses, whether characterized by anxiety, depression, or anger and hostility, can spoil a lifetime, whether you measure in terms of either health or happiness.

Most of us, on the other hand, can grow to be healthier and happier than we are. The price, again, is to invest heavily and continuously in using our minds in such a way that we spend our time loving and enjoying, as much as we can, all that God gives to us, and him as the Giver behind each gift. I believe that maintaining a grateful heart is the ultimate secret of achieving health and happiness. It engenders love, peace, and joy, and these are the hallmarks of total wellness.

Suicidal Religious in Community

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During the third session with this religious sister, the therapist became uncomfortable and concerned that there was more going on than was being talked about. Fortunately, he was able to spend more time with her, and she finally blurted out her plan for suicide. She had fully intended to leave the session, go downtown, buy a dress to be laid out in, and jump off a bridge. The paradox of her complying with the expectations of coming to her therapy session and playing the role of dutiful patient while at the same time being intent on destroying herself struck home with powerful force. How could she so easily appear to be in one frame of mind while truly being in another? One might expect a criminal, a sociopath, or a person with a history of mental illness to behave in such a split manner, but to the therapist it was quite unanticipated in someone who ostensibly was so dedicated to the truth, goodness, and service to others.

This case and a second similar one, experienced by one of the authors, inspired the writing of this article. It will focus on suicide, an extreme response thought of when a person feels overwhelmed by emotions and life situations.

Everyone has some aggressive impulses that take the form of self-destructive behaviors, such as smoking, over-eating, working too hard or too long, driving recklessly, drinking too much, harboring resentment, being sarcastic or hostile, withdrawing, or acting revengeful. Most people struggle with these conflicts almost daily but usually do not experience them in the extreme form of suicidal thoughts or plans. At some time in life, however, almost everyone has some suicidal thoughts, but because suicide is so frightening, few people explore these feelings and thoughts outside of therapeutic or spiritual relationships.

Many supportive people, when confronted with a person who is feeling suicidal, avoid his or her intense feelings of anger and despair and focus instead on the positive qualities of the person and attempt to offer some reasons for living. Unfortunately, this tactic overlooks the obvious. It does not allow for a working through of the disintegration

that the person is experiencing and the destruction being contemplated. A suicidal person is a person who wants to kill. He or she has the victim in mind, and depending on the intensity of the emotions being felt, may already have devised a plan.

Planning suicide is usually considered a reliable indicator of the severity of distress. Suicidal people feel overwhelmingly victimized and powerless. They and their world are gradually disintegrating. Their emotional homeostasis is disrupted, and it requires a powerful response if it is to return to a balanced state and if they are to accept life's challenge to resume the process of growth and development with greater strength and deeper insight.

SOLUTIONS FOR INDIVIDUAL

There are a variety of effective intervention strategies for this crisis. Most approaches reflect the theoretical background as well as the experience of the intervener, who in this case should have, or have access to, expertise not only in psychology and psychiatry but also in developmental spirituality in religious life. Description of treatment methods is beyond the scope of this paper, but one method that clarifies major aspects of the problem is that used by Gestalt-oriented therapists who have the person identify with the opposite polarity of their experience (i.e., the killer, the aggressor, the victimizer, the torturer). Once the suicidal person can connect with that rage and destructive aggression, he or she usually collapses into the underlying despair, sadness, and feelings of isolation. When this deeper level of sadness is expressed, the organism spontaneously integrates the victim and victimizer polarities. The person is then able to reconnect with the world and receive comfort and support.

OBSTACLES IN COMMUNITY

If any method of treatment is to be effective, suicidal persons must be able to experience support and comfort from the world they came from or in which they still live, in this case their religious

communities. In order for communities to understand how they can be better prepared to act in a healthy, helpful way, they must work to understand and transform key obstacles in religious life and the individual religious personality.

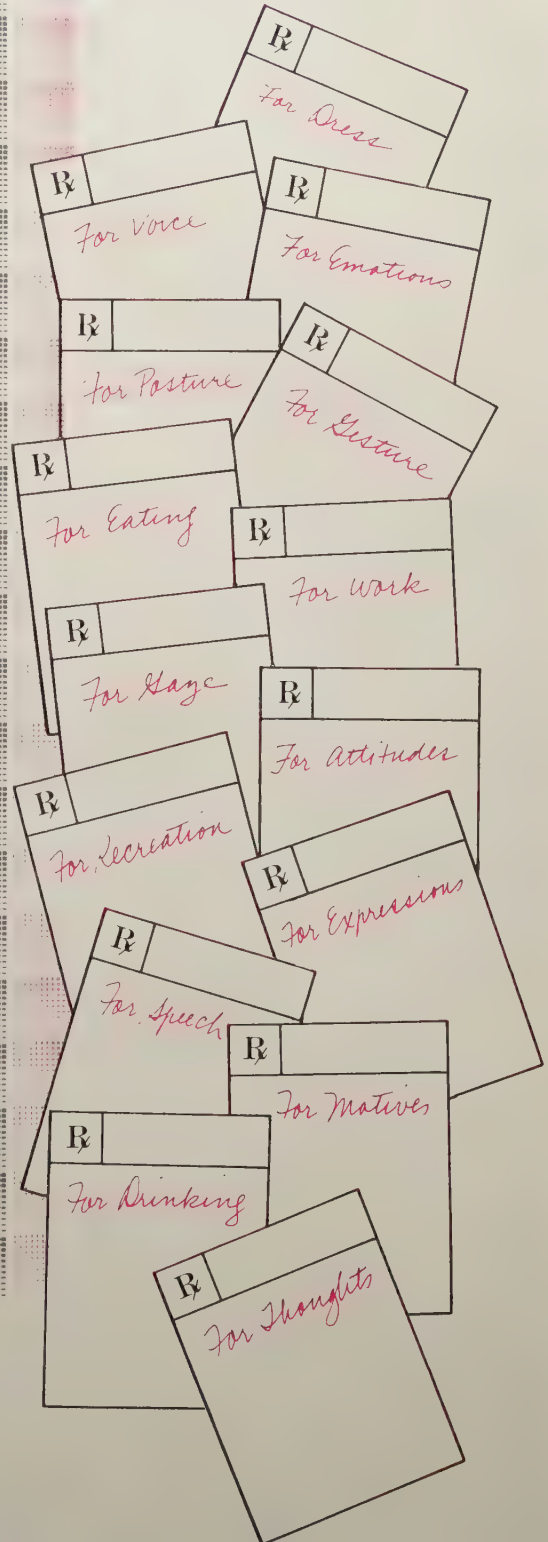
Attitude Toward Emotions. For religious, the therapeutic process of reintegration can be circumscribed by a number of significant factors affecting life in the community. The first is the attitude that the community holds toward emotions and that it teaches. When emotions and expression of affect are neglected, made fun of, forbidden, or even seen as "the enemy," the process of emotional catharsis is eliminated. Rather than encourage the suicidal person (and the rest of the community) to express thoughts and feelings, especially anger, this critical attitude—whether verbalized or not—encourages them to swallow feelings by substituting logic and rationality. This enforced repression can create a time bomb.

On the other hand, some religious orders acknowledge the existence of emotions but refer to them as "poor guides." This somewhat less critical attitude also prevents the proper integration of feeling by relegating emotional responses to the position of inferior coping mechanisms. The suicidal person is ruled by strong feelings that need to be recognized for their power and accepted for the importance of the message they carry. Most people are significantly influenced by their emotions whether they acknowledge it or not. A healthy state is not the rule of reason alone, but a balanced rule of thought and feeling, with both contributing to choices and responses.

Religious organizations that are moving toward this better balance of feeling and intellect are attempting to improve continually the integration of affective states into the formation of new members. This process needs to continue and to be refined. At the same time, however, many religious are still stuck with the crippled concepts and attitudes that were fostered in the past when they received their training. They need to be helped to grow and develop toward a healthier state where they can experience thoughts and feelings working together to produce more integrated responses that then create deeper values and greater meaning.

Rigid Role Expectations. In addition to the past training that discouraged any reliance on and expression of emotions, religious and clergy have to face rigid role expectations both within their religious group and in lay society in general. The role of a religious person is clearly defined in formation and is strongly reinforced through authority figures, role models, and even peer interactions. For many, role expectations were carefully spelled out, from the most superficial aspects of dress to the innermost thoughts and emotions. No aspect of appearance, posture, movement, voice, behavior, attitude, interest, motivation, or expression was left

CLERGY AND RELIGIOUS ATTRACT ROLE EXPECTATIONS FROM SUPERIORS, FORMATORS, PEERS, AND THE PUBLIC.



unexamined by the candidate and superiors to determine if it fitted the mold and satisfied the demands of the particular religious organization. Role deviations were clearly specified, very often through public declaration, discipline, and punishment. Although at present, role expectations are becoming more flexible in most communities, many religious still struggle with their past training and carry rigid role expectations into their current lives.

Role expectation, however, was never meant by religious organizations to result in an impossible burden, but rather to be a role clarification intended to produce a totally honest, self-aware individual whose external behaviors and expressions would reflect the religious' inner person. But this attempt can and often does result in a splitting process in which there is a social role and a private person. The experience of this split inside the self can create feelings of guilt and conflict. The suicidal religious described in the beginning of this article is a clear example of the public and private split found in self-destructive people.

In addition to the intense socialization process that is part of training for a religious life, religious are also subjected to strong role expectations from the world outside of the church. These expectations have developed over centuries and tend to leave those who have chosen to be religious and clergy with the feeling that the "public" does not want them to be human beings. As every priest and nun can attest, people expect religious to be always caring, loving, giving, nurturing, holy, spiritual, and perfect. Any deviation from this role too often elicits instant expressions of surprise, shock, or criticism from a "public" that does not want to know that the religious person is, in fact, a human being.

Expectations Influence Everyone. All people get messages regarding the role that is expected of them, from their families, intimate social groups, and society at large. Mothers are told by their husbands and children what is expected of them. They receive many messages from a variety of sources, including the media, relatives, neighbors, and peers, about how they are supposed to behave. Likewise, businessmen encounter role expectations not only from higher management but also from colleagues and family.

People in more public positions tend to have stronger messages addressed to them. Police officers for instance, especially while in uniform, are expected to be brave, helpful, fair, honest, and courteous, regardless of the stresses they are experiencing. This is why they tend to relax most in the company of other members of their profession. Similarly, the messages given to religious people from both peers and society are clearer, stronger, more rigid, and more limiting. A good, almost perennial example would be the response of people,

both internally and externally, to the issue of how religious and clergy should dress. If what is often a superficial aspect of life is so important for maintenance of the image and role, other social demands—such as how religious and priests should behave, think or feel—are much more potent.

Unfortunately, this intense role socialization, both in religious organizations and in society as a whole, can produce religious people who are *more* deeply split into internal and external identities than nonreligious people are. Although splitting is clearly not limited to them, suicidal religious have often experienced the splitting process, to their great potential harm. They can appear functional to authority figures and in structured situations. In public, they can be paragons of their role. Even with their peers, they maintain a fairly solid facade of strength. Yet underneath this uniform or rigid exterior is an emotional turmoil threatening to explode. When they encounter strictures against expressing their pain and rage, self-destructive behaviors increase—from over-work to alcohol abuse to actual suicide attempts.

Major Midlife Crises. A third obstacle that everyone in the community must eventually face and that can contribute to suicidal thoughts and impulses is midlife change. Our understanding of human development has expanded to the point where we readily accept and even expect people to go through a reevaluation process in the middle stage of their lives, roughly between the ages of 40 and 60. Many people experience it as a crisis because they are unaccustomed to asking themselves why they do the work they do, why they live the way they do, why they love the people they love, and why they do or do not feel happy or contented with their lives. Religious in this age group may be unaccustomed by training to even asking these questions, let alone answering them. If they do ask these questions, they may feel considerably more anxiety than their lay counterparts, produced by unusually close examination of a life in which all areas are tightly interconnected. Religious cannot ask themselves why they live on the block or in the house that they live in without also asking themselves about every other aspect of their life. Whereas most people can compartmentalize work, family, home, and religion, in religious life these areas are all intertwined. Religious and clergy cannot usually change vocations or jobs without at the same time changing home, local community, friends, neighborhood, and at times even communion and relationship with God. Change for religious and clergy can leave no area of life untouched. Midlife reevaluation, despite its normality, can therefore be an overwhelming obstacle for such persons and can produce feelings of desperation and panic. A suicidal crisis can erupt if the individual lacks the skills to cope with emotions and their developmental progression.

When emotions and expression of affect are neglected, made fun of, or forbidden, the process of emotional catharsis is eliminated

OBSTACLES IN THE PERSONALITY

The effect of all three of these commonly shared community obstacles—a negative attitude toward emotions, rigid role expectations, and major mid-life crises—is, of course, influenced by the individual's strengths and vulnerabilities. Four sets of circumstances that can increase the severity of suicidal crises are (1) poorly integrated families of origin; (2) obsessive/compulsive personality traits, including perfectionism; (3) insecurity and feelings of inadequacy; and (4) alcohol and/or drug abuse and addiction. Each of these can add to the complexity of the issues that the person is attempting to resolve and can extend the need for treatment. So could any dramatic change in his or her physical health.

Poorly Integrated Family. Because the religious person's experience before entering religious life contributes to their ability to cope with the crisis of suicidal thoughts, family background must be considered first. Families of origin are a major complicating factor that can contribute to the severity of the problem or the ease of the resolution. Families that are especially damaging to ego development are those that are poorly integrated themselves. A common clinical observation is that families with domineering, angry, rejecting parents produce significant repression of emotion. The child may identify with or reject the aggressor; but in either case, he or she internalizes high levels of self-criticism. This adds fuel to the fire of self-destruction.

Obsessive/Compulsive Traits. People who have highly obsessive and/or compulsive traits tend to be detached from emotional experience. Their thoughts and rituals protect them from their feelings. Self-destructive compulsions to eat or over-

work are usually indicative of unresolved emotional problems. Since suicidal thinking is frightening, people with compulsive traits unconsciously tend to increase their activities as a defense mechanism, to crowd out thoughts of suicide. Likewise, obsessive tendencies increase in response to stress. Obsession with "perfection" is not uncommon for religious people, and this striving can be expected to intensify with suicidal states.

Lacking Confidence About Future. Anxious and insecure people tend to project negative fantasies onto the future and to doubt their own strengths and abilities. When faced with feelings of despair, rage, and disintegration, they imagine the worst and question their capacity to cope. Suicide may seem the only way out of an imagined bleak future filled with insurmountable obstacles. Many people enter religious life for the security and structure that it offers. When this life-style fails to meet their security needs and, at times, even aggravates their greatest fears, they can become hostile, rigid, and self-destructive.

Alcohol and Drugs. Alcohol and drugs affect the central nervous system by acting as stimulants or depressants. Either process inhibits normal experiencing, expressing, and resolving of emotional issues. The greater the amount of chemical used, the less the amount of integration possible. Excessive use and addiction create an additional layer of problems that have to be resolved before the emotions can be tackled. The presence of these complications pushes the suicidal person closer to the brink of despair. Drug and alcohol addicts usually experience more intense emotional responses than nonaddicts do because their physical and psychological dependence has left their affective coping skills weakened. The resulting unfiltered flood of strong feelings can make suicidal impulses irresistible—a condition calling for immediate and intensive therapeutic intervention.

SOLUTION FOR COMMUNITY

How the factors discussed here can combine varies greatly from case to case. In religious life in general, the negative attitude toward emotions, rigid role expectations, and major midlife reexamination, along with particular individual complications such as repressive families of origin, obsessive/compulsive tendencies, insecurity, and alcohol and drug abuse, can all combine differently to complicate the existence and resolution of suicidal impulses in religious people. Much of the outcome is in the hands of the therapist, but the determination of individuals and communities to search for solutions and to overcome the obstacles can, together with faith in and prayers to a loving Lord, bring about a psychological and spiritual healing not otherwise possible.

In conclusion, then, we ask readers as individuals

and as community members to seek and make resolutions that will help them act in an increasingly healthy and helpful way. They can do this by assessing their own destructive tendencies and sharing their thoughts and feelings on the issues raised here as individuals and as communities. Doing so can increase their sensitivity and deepen their insights, so that they can become the kind of supportive, comforting communities that *everyone* needs at times and to which anyone would like to belong.

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Alcoholism Among Women Increasing

Although in the United States alcoholism is still a more commonly found medical disorder among men, it has recently become almost as prevalent among women. The ratio of female to male patients being treated for alcoholism in private hospitals and physicians' offices is now nearly 1:1. Among adolescent girls and young women, alcohol consumption is increasing markedly, and so are the consequent social, marital, occupational, and health problems related to abuse of alcohol.

Women alcoholics generally drink smaller quantities of alcohol than men do, but women's intoxication threshold is lower. A large-scale study has recently revealed that women accepted for treatment for alcoholism averaged only 4.5 ounces of absolute (i.e., 100 percent) alcohol per day, as compared with their male counterparts, who averaged 8.2 ounces per day. This finding appears to be related to the lower body weight of women and their lower body water content. The difference in quantity imbibed is considered by some researchers to be also related to metabolism and hormonal factors. The evidence for a genetic/familial element in female alcoholism is not as great as among male alcoholics.

Research has shown that stressful events such as marital or community conflict, separation or divorce, death of a loved one, or gynecological or obstetrical problems frequently contribute to the development of alcoholism among women. Disruptive events in early life, including death of a significant family member, parental separation or divorce, and psychiatric problems (especially psychosis or alcoholism) in parents or other close relatives, have also been found to set the stage for abuse of alcohol.

Edward Rabinowitz, M.D., Chief of Alcoholism Services at St. Vincent's Hospital and Medical Center of New York, has noted that "pre-alcoholic women may be well more sensitive to interpersonal loss, vulnerable or predisposed to the development of depressive symptomatology, lower self-esteem and long-standing feelings of loss, sadness or anger, all of which become prominent issues in their maladaptive use of alcohol to cope with current stress and to modulate affect states."

Some therapists believe that women often drink with the expectation that the effects of alcohol will be positive for them, despite the fact that its actual effects are proving harmful to their lives. Rabinowitz observes, "If the net effect of drinking is to reduce rather than enhance feelings of inadequacy and self-esteem, then potentially alcoholic women may, in the end, experience lower self-esteem, leading, in a vicious cycle, to increased drinking."

There has been a recent upsurge in the reporting of sexual abuse among women who are clients in alcoholism programs. As many as forty-five to seventy percent of women surveyed in these programs had been victimized. One study showed that sixty-three percent of the patients reported that they had been victims of rape or incest before the age of fourteen. Physicians, psychologists, and others helping women who are alcoholics to regain their health are becoming aware of the importance of dealing with the lasting emotional effects of such early-life experiences. They also appreciate the need to enhance their patients' self-esteem, if the recovery of an alcoholic person is to be achieved.

Celibates' Intimacy With Families

MATTHIAS NEUMAN, O.S.B.

In the past quarter century the writings of Erik Erikson have introduced and popularized the notion of intimacy; the term has become common in psychological parlance. Through his inspiration, the experience of intimacy has come to be seen as a necessary step in the human life cycle and as a vital part of psychological health.

Erikson viewed the attainment of intimacy as primarily a task of young adulthood. In *Childhood and Society* he describes intimacy as "the capacity to commit oneself to concrete affiliations and partnerships and to develop the ethical strength to abide by such commitments." Intimacy, as a basic psychosocial stage, is built on the previous achievement of *identity* and prepares for the further tasks of *generativity* and *integrity*. Erikson indicates that the usual manner of developing psychosocial intimacy is through the channel of sexual intimacy. Failing to achieve intimacy means that the person falls into a condition of isolation, distanced from interpersonal relations. Those who do not achieve intimacy are likely to move toward stiff, hostile, and stereotyped ways of interacting with people. In sum, to become an intimate person is a prerequisite for healthy, normal human development.

CONCEPT HAS EVOLVED

The last two decades have witnessed intensive research into intimacy, and the investigation has moved far beyond Erikson's insightful beginnings. Thus, intimacy has a variety of meanings in the current literature of professional psychology, self-help manuals, and works on Christian spirituality.

It is important to note the differences between them. Perhaps the most common usage of the word understands intimacy to be a quality of particular human relationships. "Intimate relations" are those in which people feel free enough to share the inner richness of their lives and, in return, to receive the richness of others. A personal relation of intimacy affirms, supports, and enriches the people involved. Jack Bradt, in *The Family Life Cycle*, describes this usage: "Intimacy involves a caring relationship without pretense, and revelation without risk of loss or gain from one or the other. It is giving and receiving, an exchange that enhances because it facilitates the awareness of selves, of their differences and sameness."

A second usage of intimacy calls attention to the quality of the person. Here, the emphasis is put not so much on relating as on the very *being* of the individual. Erikson hinted at this understanding in terms of people who are intimate toward their own inner lives and intuitions. James and Evelyn Whitehead offer an apt description: "A challenge of adult growth is to come to a greater awareness of and comfort with oneself. . . . This developmental task we can describe as that of self-intimacy . . . the goal of this effort is the development of an increased awareness and comfort with one's feelings, ambitions and motives."

CHURCH IS CONCERNED

With such importance given to intimacy as a necessity for sound personal functioning as well as happiness, it is no wonder that its significance for

celibate men and women has become a valid concern in the Catholic Church. After all, the vast majority of its religious leaders are celibate. The early 1970s saw the publication of various books and articles dealing with intimacy, sexuality, friendship, and celibacy. Donald Goergan's *The Sexual Celibate* summarized much of the growing discussion in his chapters "Intimacy and Friendship" and "The Sexual Life of a Celibate Person." The views he presented were not readily accepted, and heated controversies followed the publication of such ideas. In addition, this new, positive appreciation of intimacy provoked confusion for those men and women whose religious training had never introduced them to such possibilities. One American bishop exclaimed, "All during my seminary and priesthood days we were always taught to avoid intimacy. Now, as a bishop, I find out that I'm supposed to be a model of intimacy."

The literature on the importance of intimacy for the health and maturity of religious celibates has continued to grow in the last decade. Both spiritual and psychological writers have made attainment of intimate personal relationships a priority for celibates in the American Catholic Church. Moreover, the experience of intimacy through interpersonal relations is quite compatible with a consecrated celibate commitment and is also essential for the full development of their ministerial effectiveness.

INTIMACY WITH FAMILIES

While agreeing with the importance given to the development of intimacy, I would maintain that many celibate men and women in the church are discovering the experience of intimacy, not with one individual, but with entire families. They enter into sharing relationships with husband and wife, parents and children, all in the context of the family. Such experiences happen frequently with priests and women religious who work with movements in the church like Marriage Encounter, Cursillo, the Charismatic Renewal, and various parish renewal programs. One often notices a similar involvement among religious women and men who minister away from any close contact with members of their own communities.

Among parish priests and among women religious involved in a variety of ministries, there has been a movement toward seeking intimate human relationships as part of their own psychological maturing. They have been meeting a corresponding concern on the part of Catholic families. The laity increasingly want to know priests and women religious as "real human beings." They are coming to see them as warm and affectionate persons, not as cold, distant authority figures. There may be many reasons for this shift, but it is evident that Catholic families and religious are both concerned with strengthening their relationships.

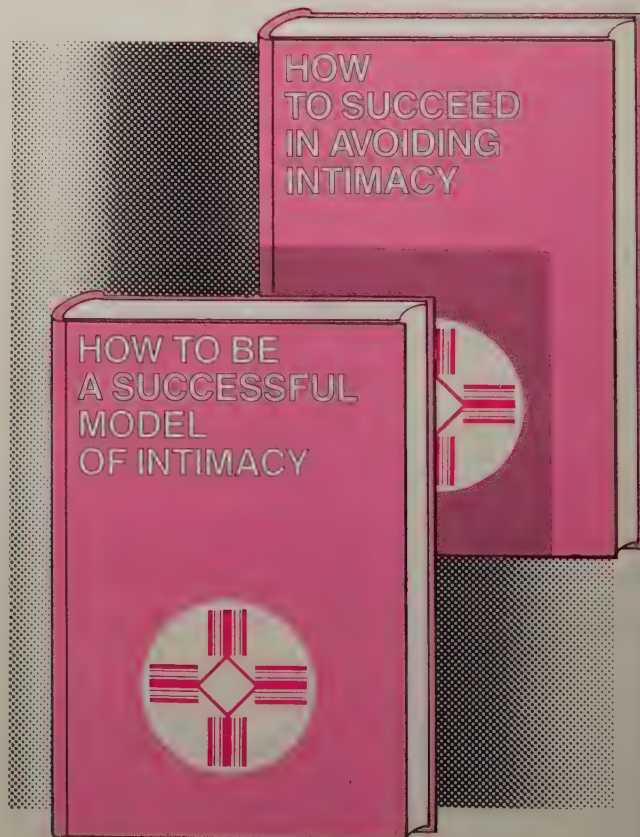
A CASE FOR DISCUSSION

In the remainder of this article, I want to explore this growing form of intimacy by referring to the parish priest as the primary, but not the sole, example. In addition to looking at the strengths and weaknesses of this development, I will discuss the potential significance that this trend might have for religious celibates, their spirituality, and the church as a whole.

Let us begin with a fictional case history as a starting point. Father Greg is the associate pastor at St. Joseph's, his fourth parish assignment. He basically enjoys the priestly ministry and does a relatively good job. Father Greg and the pastor, twenty years his senior, work together amiably in professional matters but find that they do not share on a personal level. One of Father Greg's responsibilities is to work with the family life coordinators of the parish to organize and develop the family life ministries.

Steve and Beth Miller serve as the family life coordinators. Both are in their late thirties; they have three children aged 13 (Donna), 9 (Alex), and 4 (Richie). Steve and Beth possess an intense concern for spiritual renewal, and lately they have turned their efforts to parish activities. They would

REVISED ADVICE FOR RELIGIOUS AND CLERGY



Celibate-family intimacy often has some advantages over one-to-one friendships by offering a greater range of human interaction

like to establish closer ties with the priests of their parish.

The involvement between Father Greg and the Millers proceeds quite naturally, moving from a good working relationship to easy socializing. They begin by inviting him to supper. After spending several enjoyable evenings with the family, he soon receives invitations to go along on family outings. The Millers and Father Greg discover that their sharing has deepened considerably; they talk about their hopes and failures, as well as their life histories and spiritual lives. Their relationship has become a real friendship. Steve and Beth appreciate what it means to live and serve as a priest, a vocation they respect greatly; Father Greg learns about the inner dynamics of marriage, more than he ever discovered from books. In time, this friendship progresses to the level of true intimacy.

With some variation, the example of the Millers and Father Greg has become a commonplace experience in the American church in the last fifteen years. Especially from the celibate's point of view, it describes a unique kind of intimacy. The relationship possesses the basic qualities of intimacy as outlined in the psychological literature; support, affirmation, and caring are shared among the persons involved. For the celibate, there is also the sharing of physical affection as he or she enters into embraces with parents and children.

RELATIONSHIP WITH CHILDREN

A special characteristic of intimacy that occurs in the family context but is not often discussed in the spiritual literature of celibacy and intimacy is the sharing of intimacy with children. In Erikson's schema of psychosocial growth, intimacy is generally achieved by two people who have already successfully traversed a previous crisis of identity. Yet, an adult can experience real sharing of inner life with a child. In one sense, an intimate encounter consists in knowing and appreciating the tenderness of an inner life. Although they may not

realize the treasure they are sharing with the adult, children have the power to offer their precious, interior selves. Many parents already know what these celibates are now discovering: children frequently offer more intimacy than the other adults in their lives.

Intimate friendship with children also offers the celibate an opportunity to experience a partial kind of parenting. To enter the life of a teenager who is struggling with questions of identity, or to meet the growing sensitivity of a grade school child, can challenge the celibate to exercise a kind of delicacy in personal relating equaling that required by any of the usual tasks of ministry. Moreover, the times of easy recreation and closeness spent with children are important moments in the development of a celibate's intimacy with the whole family.

MULTIPLE OPPORTUNITIES PROVIDED

A celibate-family experience of intimacy often presents some advantages over one-to-one friendships by offering a greater range of human interaction toward the development of intimacy. In a single visit, the celibate may participate in a wide variety of interpersonal experiences with different members of the family. Talking with the teenage daughter about her boyfriend problems; playing ball with the younger children; sharing with all a casual, joyful supper; and discussing spiritual, adult concerns can strongly build intimacy in diverse ways. Relating to the different personalities of the family members also encourages the celibate to bring many abilities and aspects of his or her own life into the area of intimacy. Concern for the parish, society, or politics may be shared with the parents; attitudes toward people may enter into one's interchanges with the older children; involvement with school, sports, and the chance to practice parenting skills might characterize the dealings with the smaller children.

Celibate-family intimacies also contain particular weaknesses and dangers. In many cases, it is difficult to avoid some element of the role of priest or religious in the relationship. Frequently, this is part of the celibate's attractiveness to the family, and as a result, he or she may sometimes be called on, subtly or openly, to play mediator in family disputes. The images of "role" and "trusted friend" may become blurred. Such a demand can create hostilities that prevent the development of intimacy with certain family members. Furthermore, if the celibate's relationship with one family member starts to become an exclusive one, discord or misunderstandings may disrupt the family structure, potentially damaging certain relationships. In the long run, I feel that achievement of intimacy by celibates will become more common in the coming years. Families are supportive of celibate-family relationships, and celibates them-

selves are enriched and fulfilled through families.

VULNERABILITY AVOIDED IN PAST

Today, the judgment that personal and Christian maturity requires intimacy is accepted by most young adults who choose a life of consecrated celibacy. It is sad that so many celibates of past generations would not allow people to love them in an intimate, friendly manner. Fearing close emotional involvement with others, they were unable or unwilling to let themselves be vulnerable. Ernest Larkin and Gerard Broccolo, in *Spiritual Renewal of the American Priesthood*, describe the result: "They have not worked through the problems of intimacy, and they do not relate deeply or closely to other people. Their faith tends to be superficial and not integrated into the rest of their lives. They tend to excuse themselves from the pain of the growing process into full maturity in Christ."

Currently, celibates are beginning to pursue the experience of intimate relationships. One can wonder about the changes that might follow. As celibates incorporate some of the earthy and relational qualities of family spirituality into their own personal and spiritual self-image, it will surely affect their style of ecclesial ministry. For example, they will spice their sermons with realistic anecdotes from actual family life learned through friendship and sharing. Celibates will also become more patient in dealing with people as a result of

their close contact with a family's tolerant coping with the ups and downs of its members. In years to come, celibate-family relationships will also result in a laity having more widespread knowledge of religious women and men and their ministry and spirituality.

My major purpose in this article has been to identify a new style and quality of intimacy that has already appeared in the lives of some priests and religious. This type of intimacy is different from the heterosexual kind so frequently discussed in the current literature of spiritual and psychological growth. Having different problems and possibilities, it merits further investigation and discussion. I am grateful to all the lovely families that have brought this intimacy into my own life and awareness.

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Eating to Keep Cholesterol Low

People who want to avoid heart attacks, strokes, excess weight, and high blood pressure are usually advised by their physicians to make sure that their intake of fatty foods and drinks is restricted. Personal health writer Jane E. Brody of *The New York Times* and author of the popular *Jane Brody's Nutrition Book* has studied the recommendations of experts and compiled a list of ways of maintaining a low intake of fats, especially cholesterol. Among the experts' suggestions are the following:

1. Limit consumption of red meat to about three times a week. Select lean cuts and prepare them without adding fat.
2. Avoid fatty processed meats, sausages, bacon, liver, and kidneys.
3. Eat poultry (without the skin), fish and shellfish, and dried beans and peas (such as lentils, kidney beans, chickpeas, and tofu).
4. Feta cheese and part-skim mozzarella are preferable to hard cheese.
5. Limit egg yolks to two to four a week. One yolk provides a day's allowance of cholesterol.
6. Use as little fat as possible in cooking and as a table spread. Replace butter, lard, and shortening with margarine and oil. Select nonoil salad dressings.
7. Avoid such processed foods as nondairy creamers prepared with coconut or palm oils. (These can seriously damage blood vessels.)
8. Use vegetable oils high in polyunsaturated fats (e.g., safflower, sunflower, corn, and soy bean oils.)
9. Limit your intake of cream and ice cream. Use skim or low-fat milk and milk products (including low-fat cottage cheese and yogurt and part-skim ricotta).
10. Eat plant foods freely. They contain no cholesterol.
11. Choose low-fat starchy foods (rice, potatoes, pasta, bread, cereal).
12. Oats, barley, soy, carrots, and chickpeas all help lower cholesterol.
13. Regular exercise is very helpful in weight loss, which in turn lowers the level of cholesterol circulating in blood vessels.

Fostering Development in Faith

KATHERINE HANLEY, C.S.J., Ph.D.

Current research in stage theory, beginning with Piaget, Erikson, and Kohlberg, and well represented in the Whitehead's *Christian Life Patterns*, repeatedly calls our attention to the fact that every life is a movement—a personal, unique journey. Awareness of some of the journey points can be enormously helpful for the minister and a grace for the religious community.

One such awareness comes through a meditative study of James Fowler's *Stages of Faith*, a rich exploration of the ways in which faith manifests itself in believers. His writings have received wide notice and provide valuable assistance for persons engaged in adult education, in ministering to a believing community, or in working to nurture a community's prayer life.

Stages of Faith is based on over four hundred interviews with believing persons of several traditions. The research reported in the book is fascinating, and it merits close study. I want to sketch out the six major stages as Fowler describes them, to illustrate each with some scriptural examples, and then to offer some reflections on ministry and spiritual direction.

It is important at the outset to note Fowler's caution that the faith stages he identifies are descriptive, not prescriptive. They are interview based and represent a synthesis of the ways in which the interviewees seem to experience their faith. They are not meant to be rigid indicators or firm categories; they do not necessarily suggest a "good-to-better-to-best" progression. In other words, although the numbered stages may imply hierarchy, an individual may well remain at one stage for a lifetime,

in a rich and consoling relationship with the Lord. The important thing is not where one's faith *is* so much as *that* it is. Faith, like prayer, grows. Fowler's stages are fluid ones.

FAITH STAGE I

The earliest stage of faith development, which Fowler terms "intuitive-projective," is limited to very small children. Completely nonreflective and nonconceptual, this stage is, Fowler suggests, more an effort of children to repeat words used by their parents than a faith process, even though it is, of course, a legitimate experience. Fowler found no interviewees except small children at this stage; hence (interviews presenting something of a problem!), he treats it only briefly.

FAITH STAGE II

Stage II faith is called "mythic-literal." Although it is most typical of older children and perhaps some adolescents, Fowler indicates that some adults remain in this stage throughout their lives. Such faith is strongly rooted in family and religious traditions. Persons in this stage locate authority in the tradition itself, rarely if ever questioning it; they tend to be legalistic in their faith expressions and often describe faith in reward-punishment terms.

"Sin" for stage II believers means breaking the law—that is, the laws of the tradition—and "good" means keeping them. They are prepared to have bad people go to hell and good people to heaven, and they are inclined to judge these cate-

The important thing is not where one's faith is so much as *that* it is

gories by observance. Exceptions to the rules are inappropriate (although proper authority might allow such); the law has priority.

Vivid scriptural examples of stage II faith can be found in the Pharisees. They are not without faith; indeed, their faith is firm. Jesus, although he chides them for displaying "little faith," does not suggest that they have no faith at all. His interactions with the Pharisees are all aimed at leading them away from their rigid reliance on tradition and law toward a more mature faith. Their legalism may well be the reason why Jesus is willing to spend so much time with them.

Watching Jesus' disciples eating corn on the Sabbath, the Pharisees remind him "they are doing something that is forbidden," causing him to respond in their own terms, "Have you not read in the Law that on the Sabbath the priests in the temple break the Sabbath and it is not held against them?" (Mt 12:5). Jesus, trying to move their faith toward freedom, reminds them that "the Son of man is sovereign over the Sabbath."

Immediately thereafter, Jesus is asked whether it is permitted to heal on the Sabbath (Mt 12:10). Once again, he replies in the affirmative, healing the man standing before him. It is significant that Jesus does not attempt to force the Pharisees away from their preoccupation with the law, only into seeing the law in a wider focus. He accuses them of having made the law into an end unto itself, but this is not evil so much as it is inadequate.

The Pharisees are not the only ones whose faith is located at an early stage. Jesus is forever challenging the faith of his disciples, moving them toward maturity. In John's account of the man born blind, for instance, we see the disciples reverting to a legalistic, reward-punishment view of the man's blindness, asking, "who sinned, this man or his parents?" (Jn 9:2). Jesus' answer, "It is not this man or his parents," moves toward God's concern not for justice but for healing and mercy.

Directly after this cure, the Pharisees again ap-

proach Jesus, invoking legalism on all fronts: the healing has taken place on a Sabbath, the man is a sinner, and "we are disciples of Moses." Once again, tradition is invoked as the source of authority; Moses is to be more respected than some strange rabbi. The contrast with the newly-healed man is significant; he manifests a much higher stage of faith.

A poignant story in Mark's Gospel gives us another vivid presentation of stage II faith. The young man who asks "what must I do to win eternal life?" is a perfect example of a sincere stage II believer; "must" and "win" are key here. He is sincerely eager to know his reward for having kept all the laws. Jesus, though, calls the young man to a more mature faith, one that will transcend payment for keeping rules; he invites the man to a personal encounter. When the young man leaves "with a heavy heart," Jesus, reflecting on the incident with his disciples, speaks of the difficulties for the wealthy but leaves us with hope for the young man. When the disciples wonder "who can be saved," Jesus reminds them that "all is possible for God." (Mk 10:25-27). In other words, perhaps, although the young man's faith was immature, it was sincere; a loving God may well surprise his children.

It is easy for a minister to become impatient with stage II believers, since most adults in ministry have moved into higher stages. Legalism and righteousness go hand-in-hand, and either characteristic is frustrating. Like Jesus, the minister needs to be very patient, respecting the believer even while prodding. Announcing to such believers that "all that is a thing of the past" will frighten, not liberate them, since stage II persons are deriving their values precisely from "all that." The key word for ministry here is *gentleness*.

FAITH STAGE III

Termed "synthetic-conventional," this stage of faith is highly interpersonal. It places strong emphasis on the community, locating its values there as well as in official community representatives. Stage III believers tend to be highly involved in the community itself, accepting its values and investing energy in relating to other community members. Fowler suggests that many adults remain in this stage for a lifetime, particularly if the community is strong and credible. Conventions and traditions are important, not, as in stage II, because they validate right and wrong, but because they contain the life of the community. Wrongdoing for a stage III believer is less likely to be thought of as breaking rules and more likely to be defined as hurting others.

A community with many stage III believers can present an enormous challenge to the minister because this group, locating its values in the community itself, will resist change. "We've been

STAGE III INVITES LIFELONG STAGNATION



taught this" or "we've always done it this way" reassures the believers but frustrates the minister. At the same time, stage III believers are usually the hard workers, the volunteers, and by their energy they keep the community going and earn official recognition. Hence, it can be a temptation to draw on all this goodwill and keep the status quo; why, after all, upset all these diligent workers?

In Mark's account of Jesus' visit to his home synagogue we have the reaction of the congregation to "the carpenter." The community here can only relate on its own structures, which are, for it, value giving or familiar. Jesus, who transcends the structures, is unintelligible to his people. It is significant that the community members do not invoke law or tradition; they do not see Jesus as doing wrong (indeed, they are impressed). In contemporary terms, we would say that the people here are so identified with the known community that they are not ready for the liberating message of Jesus.

Stage III believers, Fowler notes, are threatened by a major change in the community. He notes reactions of Roman Catholics, for instance, to liturgical changes, and of Anglicans to the ordination of women. Such changes, however, may invite growth in faith. One lovely example of this move-

ment occurs in the Acts of the Apostles. Paul, discovering that the Athenians wished to cover all bases for worship and so erected an altar to the unknown god, uses this community expression to invite the Athenians to a richer faith experience: "What you worship but do not know—this I now proclaim" (Acts 17:23). Paul then gives a splendid account of God's power and glory, with mixed results: some scoff, some say "we will hear you on this subject some other time," and some become believers. The invitation to growth in faith is received by at least a few; the rest, one concludes, go on as before.

The most frustrating characteristics of stage III believers are complacency and provincialism. Peaceful in their tradition and usually well supported by it, they are prone to suggest that we would all be better off without "fringe types." Like Jesus and Paul, the minister has to wait patiently, watching for opportunities. The key word for ministry here is *invitation*.

FAITH STAGE IV

Fowler's stage IV, a more mature faith, is rarely found, he claims, before adulthood. This stage, "in-

People cannot hear what they are not ready to hear; faith can only be nurtured, not forced

dividuative-reflective" faith, is characterized by a movement of the locus of authority away from the tradition, or the community, and to the believer. The stage coincides in many cases with movement toward individual identity; believers in this stage often question the faith communities of their families and friends, sometimes even repudiating them. Their faith is likely to be strongly individualistic, with a good deal of emphasis on personal integrity. Wrongdoing for the stage IV believer would be breaking with one's integrity, violating one's conscience. Many of the convictions of the stage IV believer may, in fact, be those of a larger believing community, but these convictions are personally appropriated and made individual. Stage IV believers often go against the dictates of the community in the name of personal integrity. Stage IV is often precipitated by a breakdown of the structures that made stage III belief vital; the person's behaviors may or may not change, but the dynamic of the faith experience is affected.

If stage III believers are the most institutional of all, stage IV believers are noninstitutional or even anti-institutional. If they continue as members of the believing community in its formal assemblies (for reason of family, goodwill, inertia, or lack of something more meaningful), they are likely to be at odds with stage III believers, whose traditions they are criticizing. It is important to allow these persons to explore and shape their faith, to challenge them to articulate their criticisms and beliefs, and to move them toward the service to others that marks maturity.

Strong examples of this highly personalized faith characterize several gospel incidents. The Canaanite woman in Matthew 15 is one. The woman, who speaks not out of her tradition but as an individual, makes a strong personal faith decision when she clings, despite Jesus' rebukes, to her convictions. Jesus' harsh statement that to help her would be to "take the children's bread and throw it to the dogs," simply invites stronger faith from

the woman; she uses his own figure of speech and claims the "scraps." Jesus, not put off by her feisty strength, responds in delight: "Woman, what faith you have!" Her faith is tough. She maintains her own integrity, and Jesus responds to her in fullness.

In Matthew 16:13–15, Jesus draws this same personal affirmation of faith from Peter, forcing him away from what "some" and "others" say by asking bluntly, "Who do *you* say I am?" Receiving Peter's own conviction, which Jesus assures him "was revealed to you by my heavenly Father," Jesus promises him the keys and cautions him not to tell anyone that he, Jesus, is the Messiah. People cannot hear what they are not ready to hear; faith can only be nurtured, not forced.

Since stage IV believers may well be critical of the community, or on its fringes, the minister needs to be finely attuned to nuance. The journey of the stage IV believer needs to be respected. At the same time, since the weakness of this stage is its potential for narcissism, the minister needs to stand ready for dialogue and to move stage IV believers toward service to others. The key word for ministry here is *challenge*.

FAITH STAGE V

Stage IV of faith marks the passage into maturity for the believer. Stage V, "conjunctive faith," identifies a level of belief that Fowler finds rare before middle age and not usual even then. Stage V believers are able to reconcile the faith dynamics that have played a part in their faith development; they experience a unity, a reconciliation, an ability to identify beyond boundaries of race or creed; they can integrate the expressions of others into their own expression of faith. Stage V believers have a broad world view, see themselves as members of the whole human family, define "wrong" as somehow wounding or lessening that global community, and have great peace. They will work for justice and will be willing to suffer for it. Often, these believers will return to some of the faith practices of an earlier stage, seeing in these something rich and transcendent.

Stage V believers are, of course, a treasure to the believing community. They can also be a challenge, both to the minister, who may or may not be able to share their vision, and to the rest of the community, whose members may be preoccupied with more limited or more personal projects and visions. Finding little understanding, stage V believers rarely become angry, but they may move to the fringes, allowing the rest of the community to go on in peace. Their global vision may result in lack of interest in more local concerns. Conversely, their greatest gift is to inspire faith in others and to make service part of who they are.

When Peter is granted the vision described in Acts 10:10 and realizes that the old categories of

“clean” and “unclean” no longer apply in the new dispensation, he seems to manifest this conjunctive faith. The woman who touches Jesus’ cloak in Mark 5:25, convinced that by this symbolic act she will be cured, has a faith that maintains and enriches her beyond all expectation; Jesus tells her to “go in peace, free forever.” The friends of the sick man who lower his bed through the roof, in Mark 2:1–5, have total conviction to the point of disrupting Jesus’ preaching to bring their friend to his attention. The passage is wonderful: “When Jesus saw *their* faith,” he healed their friend.

Conjunctive faith inspires others. In John’s story-poem of the woman at the well, we see Jesus moving her from adolescent faith (she knows the law, the traditions, the customs about Jews and Samaritans, and about the well itself) toward a mature appropriation of his teaching (“Sir, give me that water”) and into a final willingness to proclaim the Messiah. The woman rushes off to preach. John is succinct: “Many Samaritans of that town came to believe in him because of the woman’s testimony.”

Openness and welcome are the best attitudes for the minister in the presence of stage V faith. Such wonderful believers, though they may baffle, can help others dream. They may be stumbling blocks, as they suffer for justice and work for the global kingdom, but they will teach us.

FAITH STAGE VI

Finally, Fowler describes stage VI, “universalizing faith.” This rare faith (he found only one example in his four hundred interviews) is a “culmination of growth in faith, brought about by human fidelity and divine grace.” It marks the fullness of the faith experience. The human community somehow recognizes this faith in public figures, acclaiming them “holy” no matter what tradition they might follow: Francis of Assisi, Gandhi, and of course, Jesus. Their very holiness generates controversy and disagreement, and sometimes it earns them martyrdom.

MINISTRY FACILITATES GROWTH

Fowler’s *Stages of Faith* presents many additional implications for ministry and spiritual direction.

Some of these are at a very basic level: one needs to remember, for instance, that any faith community will probably contain all of the stages, with stages III and IV predominating. Good ministry will try to facilitate growth experiences that speak to those in each stage. It is also vital to remember that people can only hear from where they are and where they have been, so homiletic material needs to be addressed to a wide spectrum of listeners. Spiritual direction must be respectful, gentle, and aware: Jesus invites, but does not force, movement toward growth. Hence, any “project,” no matter how well-meaning, to “move folks along” can be oppressive and dangerous. Although the weaknesses of each stage—legalism, provincialism, narcissism—are real, patience and gentleness will allow God to direct the growth and movement.

It is vital to remember some principles of development: We do not sit neatly in one identifiable stage; movement is fluid and gradual; indicators are not always reliable. Most of us, knowingly or not, cling to the attitudes of reward-punishment, dependence, or legalism. Of course, under stress, we will probably revert to earlier stages. The American people, it has been observed, are moving toward fundamentalism (reward-punishment) under the stress of thermonuclear fear.

Finally, it is worth remembering that Jesus was present for everyone in the gospels, responding personally and flexibly to the state of their faith. He does the same for us, just as we can do in the service of those whom we minister to along their lifelong path of growth in faith.

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THE MASTER CAT

JAMES TORRENS, S.J.

The Master Cat does not flatter.
The Mistress neither.

Those wide unblinking eyes—
whose image in them survives?

Your best chair's where they curl.
Guests will sneeze at the fur.

They creep among antiques,
and risk bringing down everything.

"Out of the potted plants, Tom."
He won't long understand.

You fear letting Sally out
for the litter she'll bring.

Wild, they come in from prowls
with a beatific smile.

Hunger brings them around whining,
but they pick at food.

They spring to the lap that suits.
What self-possession!

You sit at their feet, actually,
Mistress and Master Cat.

Quartets; the quiet influence of Dante's Beatrice in improving his conception of woman; the distaste for urban decay.

One did not concentrate much in those days on the playful side of Eliot, the series of cat poems he wrote in the early thirties (as he was going through a tense separation from his first wife) for the children of his colleagues at Faber and Faber. Later, he published these slyly under the nickname Ezra Pound gave him for being so wary and elusive, "Old Possum," and nothing of Eliot's is more in the public eye at the moment, thanks to the vivid piece of Broadway theater bringing all the creatures to life, than *Old Possum's Book of Practical Cats*.

Eliot loomed enormous during that era of poetry, marked by great formal and psychological complexity and running from the 1910s to the 1950s, known as the Modernist era. These years are also notable for Yeats, Rilke, Auden, Theodore Roethke, Ezra Pound, and Marianne Moore, but Eliot was at their center, for two reasons. The first is his editorship of *The Criterion*, which published the avant garde writers up until 1939, plus his editorial influence at Faber and Faber. The other is, of course, the most dazzling poem of our century, *The Waste Land*. The Academy, the critical Establishment, could make little sense of *The Waste Land* when it appeared; but generations of college undergraduates accorded him godlike status for it because they found it expressing, as they thought, "the disillusionment of a generation." (Eliot was not happy with that estimate, because it presupposed some illusion to begin with, some post-Enlightenment sense of human perfectibility; also, no doubt, the notion of belonging to a generation implied more corporate feeling, more identification with a group, than he felt.)

Some fellow graduate students warned me against Eliot, knowing well that convictions are etched into one for life by the laser-like intensity of dissertation studies. But what was there to watch out for? William Carlos Williams, physician

Once upon a time I wrote a Ph.D. dissertation on the poetry and literary criticism of T. S. Eliot. That took several years, but I did not begrudge the time. After all, everything about Eliot was a stimulus to the spirit and the imagination: his acute sensibility to the most haunting passages of Shakespeare, Dante, the Elizabethan dramatists; his sense of literature as an objectified way of giving order to the feelings and to emotion; the idealism and image of saintliness in *Murder in the Cathedral* and *The Cocktail Party*; the struggle to recuperate lost time, reenter upon innocence, make touch with the Absolute and the eternal in *Ash Wednesday* and *Four*

and poet, put it most frankly when *The Waste Land* first appeared, claiming that a blow had been struck against the “new art” in the United States as it tried to struggle free from the European tradition. In his *Autobiography*, Williams claimed that the allusiveness of Eliot, his impulse to speak through earlier voices, literary and theological, “set us back twenty years.” Williams did not accept sinfulness and salvation as categories relevant to American humanity. Ironically, after those twenty years (or thirty-five) Williams himself emerged as the master, much admired for the grittiness of his scenes (all of them “in the American grain,” as he put it), his pictorial and imagistic sharpness, and the almost syncopated break-up of his lines. Ironically again, most of my own poetry has been in his mode.

And now, a full reassessment of T. S. Eliot is unavoidable, in view of Peter Ackroyd’s biography, *T. S. Eliot, A Life*, one of those revisionist books, like *Thomas More*, by Richard Marius, which calls human greatness very much into question. Ackroyd shows us, for example, a young Eliot with a mocking intelligence, who could be pitiless and devastating in his judgment even of longtime and loyal friends like Conrad Aiken and Virginia Woolf. He shows us someone often hard to draw out, distant and enigmatic, listless during his young adulthood, distrustful of emotion, intensely private. Even after his death, the Eliot estate forbids direct quotation from his correspondence or unpublished work, so that difficulty of access to the great man persists.

Ackroyd, for his biography, did nonetheless have access to much unpublished material and an enormous correspondence. His book proves Eliot very wise in what he chose not to publish or republish, and makes it clear also why Eliot was so gun-shy of life stories. Eliot’s affective life makes an excruciating story. As a young man he showed an intense curiosity about the sexual, particularly female sexuality; one might call it a hunger of the imagination. But this was all at a certain distance, for he suffered from a kind of mannerly inhibition and distaste for the physical that proved crippling. (He also had a kind of horrified fascination with murders and with violent, barbaric, direct persons such as the Sweeney of his own poems.) His best early poetry has some unflattering sketches of women—the clinging and manipulative spinster in “Portrait of a Lady,” the sophisticated ladies “talking of Michelangelo”—but the worst, most satiric section, meant for *The Waste Land*, was cut out of it in the editorial operation performed on that poem by Ezra Pound. Lyndall Gordon, in *Eliot’s Early Years* (quite a good book), comments very sensitively on the early misogynism of Eliot, in spite of which, as Ackroyd tells, he enjoyed women and was at ease in their company all his life.

James Miller, in *T. S. Eliot’s Personal Waste Land*,

makes much of the dedication of his first book, *Prufrock and Other Observations*, to Jean Verdenal, a medical student and devotee of literature who boarded near Eliot during his year in Paris and who was killed in the senseless Dardanelles landing in World War I. There was unquestionably a strong tie of attachment, a kind of joy with this young friend that Eliot never attained with his first wife Vivien. But the closeness of their interests and affections has led Miller to oversimplify what is much more complex by importing Verdenal’s presence into key passages of *The Waste Land*, such as the romantic image of the hyacinth girl and the drowning of the merchant sailor Phlebas. *The Waste Land* is certainly about sexuality—nervous and sterile, or loveless and nasty, or pitiable, or nightmarish—but in a more comprehensive way, and as tied in with the fruitlessness of the urban, postwar world.

The marriage with Vivien Haigh-Wood, which began in 1915 and ended in 1933, began on his part with an act of daring, a response to a physically stimulating and bright woman, one who understood his poetic intent better, for example, than Ezra Pound, his promoter. It ended after cycles of nervous illness on both their parts, sanatorium visits, house movings, spats among their friends, growing paranoia and drift from reality on Vivien’s part, and eventual guilty flight on Eliot’s. It had its companionable moments, and the two were very solicitous of one another over the years. But it existed under fearful pressures from the start, above all, the unremitting labor of Eliot at Lloyd’s Bank by day and lecturing or writing reviews in the evening and at any other free times. The blend of spiritual and domestic wisdom in *The Cocktail Party* was won at this terrible price, which explains so much of its power. Hence also the interweaving of The Negative with The Positive Way by which Eliot presents the spiritual quest in *Four Quartets*.

The spiritual quest began early. Eliot’s gong-blow proclamation of his Anglican conversion in 1931 should have surprised no one. It was the quest of a very sceptical man, one whose boldest affirmation of faith, as concentrated in *Four Quartets*, is a choice made in the face of attrition, death, human disasters, meaninglessness, in short, the dark. This long voyage, which included a private baptism and confirmation, confession of sins, many short retreats at a theological college, and much absorption in prayer as witnessed by others, began at Harvard, with a heavy dose of reading in world religions and mysticism but, above all, with a long dissertation labor in philosophy on the contemporary Idealist F. H. Bradley. Eliot accepted Bradley’s claim that each of us is a “finite center,” locked into privacy and trying desperately, by communication of meaning, to establish a world with other finite centers. Bradley’s scepticism, his concise language, and his orderliness of thought had

an immense appeal to Eliot. In his insecurity and inner turmoil, as well as his taste for the Absolute and the saintly (which can be glimpsed as early as "The Love Song of J. Alfred Prufrock"), Eliot was on his way as a religious pilgrim, faring forward (as he later advised the old to do).

This Kierkegaardian blend of doubt and faith marked the high years, the 1930s, of his editorship of the literary and intellectual quarterly *The Criterion*. While writers like Hemingway, Auden, Malraux, and countless others were trying out Marxist sympathies and engaging themselves on the Loyalist side in Spain, Eliot fought on another front, so to say. He was working on *Murder in the Cathedral* and was troubled by the barbarism and infidelity pressing upon European society and upon the church. He said, in a 1933 lecture, "Catholicism and International Order": "There is a fallacy in democracy, in assuming that a majority of natural and unregenerate men is likely to want the right things; there may also be a fallacy in dictatorship insofar as it represents a willingness of a majority to surrender responsibility." In the high period of the Social Gospel and the work of Reinhold Niebuhr, Eliot took the task to higher ground: "I should not enjoy the prospect of abolishing suffering without at the same time perfecting human nature."

Eliot's approach to forming the Christian society—how sceptical he was about the masses, all those charwomen of Canterbury and parade watchers of "Coriolan"—makes it hard for many to be his disciple. In an era of grass-root revolutions and raised expectations, which is so rightly concerned with a recasting of structures and not just of confidential clerks and elder statesmen seriously

assuming responsibility, his teaching, for such it was, seems to chill rather than encourage generous action. The heroism of Celia Coplestone from *The Cocktail Party* going out in self-sacrifice as a nun to be martyred for the gospel in a remote island seems something of a cliché by comparison with the brave stands taken by many Christians today throughout Central and South America in favor of good working conditions, fair treatment, and right to speak out. Yet it spoke very clearly to the 1950s audiences, and it is certainly in the same line of generous response to the gospel.

So after Ackroyd (and Gordon and Miller and everyone else) I find my respect for Eliot still strong. In the days of his most militant and sharp-edged orthodoxy, as represented in *After Strange Gods* (which he did not reissue), he was publishing and recognizing the worth of writers like D. H. Lawrence, whose world view differed totally from his. He could appreciate the talents of the emerging generation, Ackroyd says, much better than most of his contemporaries could. W. H. Auden was the chief of these younger men whom Eliot appreciated and pushed along, despite the mess Auden was then making of his personal life. Auden showed his own best side in a tribute he later paid to Eliot: "One cannot have a base thought in the presence of that man." Eliot wrote from time to time feelingly of the importance of humility, as in "East Coker," the second of his *Four Quartets*: "The only wisdom we can hope to acquire / Is the wisdom of humility: humility is endless." Those not well disposed to him tended to take this as more of his lofty preaching. Nothing could be further from the mark. In those words, perhaps, T. S. Eliot reveals and says more of himself than in any other.

LEARNING TO VALUE THE JOURNEY

PHILIP C. BLAKE, S.J.

Several months ago, I listened to a tape recorded by Father Richard Rohr, O.F.M., on the subject of sexuality. As often happens when I enjoy a good tape or book, I came away with a sentence I remember as particularly striking: "The steps to maturity are necessarily immature." This sounds like a truism, and perhaps it is, but it was catalytic for me. It brought forth a whole series of thoughts and ponderings that led to the insight I wish to share.

The idea of "journey" is a common spiritual concept. Spiritual writers often speak of the "inner journey," the "path," or the "way." It is an apt metaphor because we are indeed going spiritually from one place to another in this life. That Christ himself made such a journey can be seen in Luke's Gospel, following the incident in which, as a child of twelve, he was found by his parents in the temple, after being lost for three days. Luke reports, "And Jesus increased in wisdom and in stature and in favor with God, women, and men" (Lk 2:52).

At the moment of human conception, a continuum of life begins that will never end. At that point, we commence our walk up the path to the Father. For each one it is a unique path, since no one else has ever taken it before and no one else ever will. The road we travel is sometimes dark and steep, sometimes broad and sunlit. There are pot holes, and we manage to step into most of them. We have to climb over fallen trees and rock slides to keep going. We fall off an occasional cliff along the way. All these are images of the vicissitudes of our walk with Christ to the Father.

Dynamism is of the very essence of spirituality. As we move on, a process is taking place. We are becoming a new creation as we advance slowly up the path of our inner journey. We truly become different, changed, transformed. Our journey is not that of the victorious warrior charging up the road

with flags flying and trumpets blaring. As Michael J. Buckley, S.J., has aptly put it, the trip is rather like "one alcoholic helping another." His is an important insight, since we indeed must walk every step of the way; there are no short cuts, no quick fixes. Those voices frequently heard in pentecostal bodies that cry out, "Rise up, rejoice in the risen Jesus! Live the triumphant life of Christ resurrected!" are asking the impossible.

AGONIES BEFORE RESURRECTIONS

It is true that we have "read the last chapter of the book" and that Jesus Christ has risen from the grave and conquered. There are resurrections in the process of the spiritual journey, but they are preceded by agony and death to self. The dynamic of "becoming" is a series of dyings and risings that must be experienced. As Paul Robb, S.J., stated in "Conversion as a Human Experience" (*Studies in the Spirituality of Jesuits*, 1982), "Even tremendous experiences of God do not exempt a person from entering into his or her desert and wandering in it for years." This truth is sometimes forgotten by those experiencing the exuberance of the Charismatic Renewal.

There is no doubt that Jesus does heal through prayer, at times even spectacularly. I have been present at prayer meetings where this happened, and I have felt his healing hand upon me. I know that faith and trust bring joy to the pilgrim moving through the seasons of the journey. But, as psychiatrist M. Scott Peck has suggested, in *The Road Less Traveled*, it is hardly accurate to refer to the journey as a constant succession of mountaintop experiences. The fruits of the Spirit are there, but so are suffering and limitation. Father Benedict Groeschel, O.F.M. Cap., reminded us, in one of his courses on spiritual development, "you don't find

'pack up your troubles in your old kit bag and smile, smile, smile,' in the gospel of Jesus Christ."

Because of the manner of my early-life instruction, Jesus always seemed to be standing on a hill up ahead and beckoning to me. Sometimes he was tapping his foot impatiently, indicating that I was in the wrong place and should hurry to catch up. It seemed, as I describe it to my retreatants, that my life was consumed with "obstacle course" religion. (I take this image from my experience as an Army chaplain.) It was as if I were, figuratively, forever running through mazes, crawling through tires, climbing up walls, sliding down ropes, trying to catch up, doing things for God, but always being in the wrong place. The consequence of all this, of course, was guilt and bad feelings about myself, not at all an uncommon experience among Christians.

I know now that this kind of mad scramble leads inexorably to a future-oriented, rainbow-chasing religion. When you chase a rainbow, you run through the misty sunlight to the hill where it is anchored, only to find that it has moved to the next hill. It is shimmering and beautiful, but it has eluded you again. The truth is that the Lord is not on that distant hill, impatient with us. He is, rather, by our side in the darkness, taking our hand as we move along. We do look to the future, being children of hope, but the present moment must be lived and that moment is precious. It is the concept of unconditional love that breaks through the legal and the static and brings us a true vision of our human pilgrimage to the Father.

COMMITMENT ASSURES OUTCOME

Another important consideration in our journey to the Father is the radical "yes" that we have spoken. This is the underpinning and support of all our moral behavior. What do we intend to do with our lives? What is the desire of our hearts? If it is ultimately God himself, we are basically in a good place. As long as our "yes" is present and continually reiterated by our prayers and good works, the outcome is assured. No one is lost by accident. As the saying goes, "a saint is a sinner who keeps trying." This moral stance is what makes sense of Paul's complaint in Romans 7. Here is a saint on a journey complaining of the same human weaknesses as ordinary mortals:

I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. . . . For I know that nothing good dwells within me, that is, in my flesh. I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. . . . Wretched man that I am. Who will deliver me from this body of death? (Rom 7:25ff)

Who indeed? If this rings true, it is because it so

accurately describes our human condition. Paul was not a perfect man, yet he is honored among the greatest of Christian saints. His words give us hope. They implicitly tell us that perfection is not demanded of us; what is expected is that we will do the best we can. They instruct us that our sins and failures are not so much a matter of concern as is our reaction to them. Our "yes" must be spoken again, in the face of defeat, then we carry on. My earlier understanding was that my offering would not be worthwhile until it was perfect. Consequently, my anxious way of thinking was, "if I could just get through this mess, this difficulty, this sin, this defect, and if I could just be up there where God is, then life would begin." I would be catching my rainbow, I would be running my obstacle course with precision, and all would be well.

My impression from my early training was that Christianity included a lot of things in the abstract. There were charity, chastity, justice, holiness, hierarchies of perfection; you name the rest. They characterized the 100 percenters in the sky. Nothing less than 100 percent was acceptable. My obligation, therefore, was to stand on that distant hill with Jesus, having all these virtues 100 percent. But I dare not make a journey from here to there; that would be less than perfect, and therefore not acceptable. In other words, I had to be there, but not get there.

WOUNDS APPEAR BEAUTIFUL

Plato notwithstanding, nothing about Christianity exists in the abstract. There are only space-occupying people offering to God the best that they can do. Our journey is one of darkness and light, of death and resurrection, of sin and redemption. This realization leads us to consider the value of the journey. Our radical "yes" has a transforming effect; it ensures that this imperfect and flawed effort we make for the Lord each day is beyond price. Our halting steps along the way and the wounds we bear from the journey are beautiful in his sight. I cannot remember anyone ever saying that to me. The limited, imperfect offering of our lives, as we say "yes" each day, is what the journey is all about. This is what it means to "become." It is all we have to give, but it is lovely to behold.

I am reminded of the example of the triumphant return of the medieval knight from the wars. The scars on his face and body are evidence of his valor, and his wounds are his glory. I am of the opinion that the same holds true for all who have said "yes." At the end of our pilgrimage, when we make that final transition called death, what we thought might bring us shame will bring us glory. The scars from the journey will reflect the splendor and goodness of God. Hence, in the darkest moments of sin and failure, we can cry out in faith and truth, "Even this is precious to the Lord!"

A MODEL OF RELIGIOUS FORMATION

VITO ARESTO, F.M.S.

For the past six years I have been directly involved with the formation of our young men to religious life. Like that of many congregations in the post-Vatican II church, our policy has changed from accepting young men just out of high school (seventeen- to eighteen-year-olds) to accepting young men after college or work experience. In this article I would like to share my experience of and reflections on working with young adults in their twenties and early thirties and then propose a familiar model for their spiritual formation. When Jesus said "I am the Way, the Truth, and the Life," only he would know how differently those realities could be experienced.

There was little in my own formation experience among my contemporaries that resembled that of the young men with whom I deal today as formation director. Most of these young men are older, better educated, more experienced, analytic, independent, and shrewd—all qualities that can hinder as well as help them in different stages of the formation process. Their difficulties are intensified by immediate access to and long periods of contact with their new community with its flaws and faults all too obvious. This exposure happened to me and my contemporaries gradually; we had time to adjust to these situations and develop close friendships along the way. Not so for our latest candidates. Although they sometimes feel as if they are treated as adolescents, they do not have that long period to adjust to the community and develop close relationships. Their maturity and previous training swiftly make them seem valued contributors to community apostolates.

The transition, however, from an independent life-style to community apostolate can be very difficult.

Especially in the beginning, these young adults who enter our formation program do not often seem to be as potentially "good religious" as adolescents appeared to be with a longer training period to form them. On the surface, they do not seem to be as capable of adapting to the common life or as open to human growth, spiritual values, effective religious life-styles, interior freedom, or wise discernment in their own lives and the lives of others.

TRUST IS FUNDAMENTAL

Precisely because of the different experiences and expectations of these young adults, on the one hand, and of the formation director who represents the values of the community, on the other, a trust that was often taken for granted in my contemporaries must now be worked and prayed for. Thus, a different truth from past contexts is now of primary importance: The first major goal for the director and candidates alike is the discovery and exploration of mutual grounds for trust.

This trust is attained by the director through an unconditional acceptance of those he is forming. The candidate must develop the trust through courageous perseverance during times of loneliness and discouragement while maintaining quiet confidence that the gifts of the Spirit will guide him to a deeper discovery of the Lord's will.

Ultimately, the process of formation initiated by the Lord still speaks most eloquently to us, especially since all his formation efforts were invested in adults. Jesus always took a stance of invitation. He never cajoled, disciplined, or harassed. He challenged in a loving and accepting manner to elicit a new behavior founded securely on a change of

heart. He knew that unless the heart changed, the behavior would be merely short-lived acceptance seeking. He didn't appear concerned about stages of growth or timeliness of intervention. When individuals responded freely, each new response brought them closer and closer to a new heart and a new life-style. Although Jesus thus invited them, it was truly the Spirit who did the forming and guiding.

For Jesus, formation always took place in real-life situations. His disciples grew into a new life-style by working among and experiencing the poor, the sick, the young, and whoever came to listen and be in the presence of the Master. In instructing them, Jesus used the real world and its situations as a background and source of examples to clarify what true gospel life was all about. In like manner, the formation we provide today should never remain an introspective process; it must move outward. Opportunities for ministry should be juxtaposed with invitation. Jesus always knew, for himself and others, that service is not a hindrance to religious development, but a very rich channel of growth.

FORMATION DIRECTOR CHALLENGES

When Jesus' model is followed, growth is subtle but very real. Progress involves, ultimately, a gradual transition in roles. The young candidate begins with the mind and heart of a student or disciple, usually clinging to a secure identity. Mingling in the marketplace, being pressed in by the demands of people and work, and grappling with values and virtues help plow the ground for growth and change. Experience then stimulates reflection. The eager neophyte begins to taste and recognize the role of minister. The skilled formation director simply channels and challenges what the Lord and his people are calling forth from this young person.

The integration of such apostolic periods within the structure of formation helps guarantee the development of the young person. It does not mean that times alone and separate from the bustle of the marketplace are not an essential part of the formative process. These times are vital if any true integration is to take place, but they are never goals in themselves. Rather, a flexibility grounded in the distinct needs and character of the young adult becomes the gauge of structure for the formative program. Recognizing that it is the Spirit who guides and forms, the formation director must accompany the young person through this journey attentively. The director must read the signs correctly as to when times apart and times in ministry are needed—a key task.

Finally, this model should lead the candidate to communion, as it did Jesus to his Father: communion with the Lord who has moved to a central position in the young adult's life; communion also with the special band of disciples who share his dreams and visions; and communion with all those who are searching for the Good News. Formation no longer remains merely a beginning, but becomes an ongoing process and a rendezvous with God who calls continually. Modelling the whole process on the method of the Lord guarantees its integrity and at the same time ensures a sensitivity to the young adult.

Such a general model provides a basis for hope that those who will eventually take the vows of religious profession (and those who do not as well) will all be men and women filled with the Spirit and with understanding that they somehow stand among their brothers and sisters in a covenanted bond that speaks clearly of the mystery of election. They will have been sent, but not by some recruitment/formation program. God in Jesus will have done the calling, and the transforming in their hearts.

SPIRITUAL DIRECTION WITH GROUPS

FRANK WALLACE, S.J.

I was attending a workshop on communication skills conducted by W. Joseph Connolly, Ph.D., and Eileen Connolly, Ph.D. One night Joseph spoke to me of the possibility of giving spiritual direction in a group situation. My first reaction was that it would not work, since I saw spiritual direction as being essentially a one-to-one dialogue. That was in 1978, and since then, I have come to see that the group experience for spiritual direction is not only possible but also valuable. I have conducted such prayer weekends with all kinds of groups: laity, religious, ministers, priests, adults, youths, charismatic groups, and Life Line workers.

The experience I will describe is based on *Sadhana: The Way to God*, by Anthony deMello, S.J., who presented four workshops for Australian Jesuits in their final year of training. Guiding these "tertians" through the *Spiritual Exercises* of St. Ignatius and sharing with them workshops conducted by James J. Gill, S.J., helped in my own formation and encouraged me to venture into this experience of group spiritual direction.

OUTLINE OF RETREAT

The retreat normally lasts from Friday evening till Sunday evening (see box). It could be longer, if people were free, but a shorter time is not so helpful. The theme of this exercise in group spiritual direction is the deep, many-faceted, powerfully healing experience of scriptural prayer. A description of the program is as follows:

Spiritual Contemplation and the Healing of Life's Hurts

- Aims:** To experience prayer as a listening experience
To experience prayer as a personal experience
To experience prayer as a movement from the head to the heart
To experience the value of reflection on one's prayer experience
To experience the value of repetition in prayer
To experience the value of review of one's prayer and to so practice discerning prayer
To experience prayer as healing

Method: The leader leads the group in awareness exercises, scriptural contemplation, *lectio divina*, the Jesus prayer, and fantasy exercises. The group is invited to share what they experienced. The leader helps the group to discern the movements that are taking place in the prayer experience.

EXPLANATIONS AND REFLECTIONS

We spend a little time on Friday night relaxing and settling in. At the first session, the aims and methods are described and there is a brief talk about prayer, emphasizing that it is a personal encounter with the Lord, not a performance. It is also

PRAYER WEEKEND SCHEDULE

FRIDAY

7:30 P.M.	Arrival	Registration
8:15 P.M.	First session	Conference room

SATURDAY

7:45 A.M.	Rise	
8:15 A.M.	Morning prayer, Prayer of the Church	Conference room
8:30 A.M.	Breakfast	
9:30 A.M.	Prayer session	Conference room
10:30 A.M.	Time for individual prayer/reflection/spiritual reading/ individual direction	
11:30 A.M.	Prayer session	Conference room
1:00 P.M.	Lunch	
	Free time	
2:30 P.M.	Prayer session	Conference room
3:30 P.M.	Time for individual prayer/reflection/spiritual reading/ individual direction	
4:15 P.M.	Prayer session	Conference room
5:15 P.M.	Eucharist	Chapel
6:00 P.M.	Dinner	
	Free time	
7:30 P.M.	Reconciliation service	Chapel
	Night prayer	

SUNDAY

7:45 A.M.	Rise	
8:15 A.M.	Morning prayer, Prayer of the church	Conference room
8:30 A.M.	Breakfast	
9:30 A.M.	Prayer session	Conference room
10:30 A.M.	Time for individual prayer/reflection/spiritual reading/ individual direction	
11:30 A.M.	Prayer session	Conference room
1:00 P.M.	Dinner	
2:15 P.M.	Prayer session	Conference room
3:30 P.M.	Eucharist	

stated that there will be no more lectures on prayer.

We begin with *lectio divina*, and I usually take Ephesians 3:14–21, Paul's prayer. Without any explanation of what this form of prayer is (it's far better for the group to discover by doing), I ask the group to listen attentively to the passage. Then I invite them to share with us, if they wish, any word or phrase that struck them, but to make no further comment. It has already been stressed that there is no obligation to share. To simply share a word without comment proves an easy entry into group sharing.

The passage of scripture is read slowly a second time, and the members of the group are invited to tell us about any thought or feeling they have in response. Someone might say that he or she had not thought before of being filled with the utter fullness of God. I might take the opportunity to ask the person how he or she feels about that. These second disclosures enable people to see the two

levels of response—head and heart. At first, I did not comment about these responses of thought or feeling, as I thought doing so might be inhibiting. From experience, I have seen that this is not so. People like the experience of being listened to and understood, and there is nothing more effective than teaching from the actual experiences.

The passage is read a third time, and now I invite them to express aloud a prayer arising out of the passage. Of course, this is more intimate and requires more trust in the group. And yet, I have seen this trust grow very quickly.

Then we reflect on the experience, to describe what *lectio divina* is. First, there was the reading (*lectio*); second, the meditation, i.e., the head or heart response; third, the prayer, the *oratio*.

I turn again to the passage, Paul's prayer, and suggest that it may be prayed as Jesus' prayer to the Father. Imagine Jesus is present to you and telling you he is praying to the Father for you, e.g., "Frank, this is what I pray kneeling before the Fa-

The two barriers to healing are denial and resentment

ther: Out of his infinite glory may he give you the power through his Spirit for your hidden self to grow strong so that I, Jesus, may live in your heart, Frank, through faith, etc.”

The session ends with a tape of the song “Dwelling Place.” Tapes of songs based on scriptural themes are very helpful in this process because so often music will appeal to the feelings more than to the head. The group is then encouraged to compare their two experiences. This Friday night session takes about an hour and has proved a good introduction to group prayer and discernment.

PRAYER FIRST, THEN REFLECTION

Saturday morning begins at 8:15 A.M. with morning prayer, and we pray the Prayer of the Church. Although I have found it preferable for one person to guide the prayer sessions, because this creates continuity, I normally have one or two assistants working with me. They look after the morning prayer and the liturgy and provide feedback to my responses to what the participants say, lest I be insensitive or miss the point; and they are available for informal discussion between sessions. At first, we preferred silence at meals and between sessions but found that silence created tensions and that talking was helpful. So, apart from a few hours on Sunday morning in the prayer room, we do not ask for silence. Some, of course, do seek times for praying alone.

The first prayer session at 9:30 A.M. on Saturday is one of the awareness exercises from *Sadhana*. It is designed to help people to be still: “be still and know that I am God.” Again, the group is invited to discuss what happened.

The second prayer session at 11:30 A.M. on Saturday is a contemplation of Scripture. Often, I take Matthew 8:23–27, the calming of the storm. The best way of describing this guided presentation is to say that I make the contemplation aloud. To contemplate a scene from Scripture as St. Ignatius

Loyola instructs, one must be participating in the scene, not outside it looking in. So time is spent in setting the scene and encouraging the use of the senses—hearing the roaring wind and the crashing waves, feeling the violent movement of the boat, seeing Jesus sleeping, etc. Often, toward the end of the contemplation, which lasts about four minutes, I play a suitable tape. We then end this prayer of contemplation, saying together the Our Father.

The group is then asked to reflect on this Ignatian contemplation. Suggested questions are Where was the focus of the prayer? Were there any times the Lord seemed present? Did you experience any difficulty, any resistance? How did you feel when you ended the prayer? Ask the Spirit to help you see where and how the Lord was meeting you, and where you may have been holding back. This method is called “discerning prayer” and is a great stimulus to breadth of perception and depth of realization in one’s prayer life. After some little time all are invited, if they so wish, to talk about what happened during their prayer. Some are unable to tell the group but often speak of it later to the director or the assistants. They are helped by those who do share with the group and by the observations made by the director. For example, the director might say, “Have you noticed how you are preaching to yourself or to the group in that prayer experience?” “You said you were disappointed? Can you tell the Lord about your feelings and make it a bridge, not a wall?” “You spoke of being angry with the Lord for being asleep. Can you tell him that? Do you see that your anger is good and comes from your desire for him to help you?” In reflecting back to the participant, it is important that he or she feel encouraged. It helps, too, to suggest some other passage of Scripture that will reinforce and develop the experience. “You said you experienced God’s understanding acceptance of you in your fear. Perhaps Psalm 139 and Isaiah 43 might prove helpful.” My experience has been that many in the group are helped through such exchanges, not just the one who has disclosed the experience.

During the Saturday afternoon sessions at 2:30 P.M. and 4:15 P.M., fantasy exercises are introduced. Sometimes this is done by recalling and reliving an experience of being loved. Or it may be reliving one’s faith story. The emphasis is not just on remembering but on reliving and allowing oneself to feel the emotions of warmth, joy, excitement, freedom, etc. I have come to see that fantasy is a powerful way of getting in touch with the hidden self, moving prayer from the head to the heart, and in the process, becoming a source of deep encouragement. I have used deMello’s *Sadhana*, and *Imagine That*, by Marlene Halpin, and have made up my own exercises. Fantasy work flows from and enhances scriptural contemplation.

At the Saturday evening session at 7:30 P.M., I sometimes conduct a low-key reconciliation service

or an exploratory exercise on "Who is *your* Jesus?" or some other question appropriate to the particular group and its needs. Up to this point the emphasis has been on experiencing God's love; until there is some experience of that, I think it can be harmful to face into life's hurts. So I speak of people being in touch with their "joyful mysteries," praying the rosary with "their five joyful mysteries." Significantly, some find it hard to do this because they have been mesmerized by hurt and rejection. They need to be encouraged to look at God's love so that the spell is broken. The group has been introduced to *lectio divina*, fantasy, awareness exercises, spiritual contemplation, and discerning prayers, in an order that is both clear and developmental.

A TIME FOR HEALING

On Sunday, the focus is on healing of hurts. During the morning there is exposition of the Blessed Sacrament. Silence is encouraged, never demanded. We begin at 8:15 A.M. with morning prayer from the Prayer of the Church. After breakfast, the 9:30 A.M. prayer session is a contemplation of one of Jesus' healing miracles, e.g., of the leper, or the cripple at the pool. The procedure is the same as before. By this time, there is more familiarity with the prayer, and deep experiences are often shared. The director needs to be comfortable with tears and naked pain, and should be on guard against hindering the process of grieving.

The next morning prayer session, at 11:30 A.M., continues with the healing. Sometimes the Jesus prayer is introduced, or discussion of the contemplation of Jesus' healing miracle may continue. Often, the prayer of intercession, as given in *Sadhana*, is prayed. These two morning sessions can be intense, but they are very important. For many, it is the only chance they have had to face life's hurts and present them to the Lord for healing in an atmosphere of trusting love. Hurts that are *not* healed continue to fester and cripple relationships.

The Sunday afternoon prayer session at 2:15 P.M. often deals with resentment, anger, and forgiveness. The two barriers to healing are denial and resentment; hence, these must be discussed. I have found a prayerful contemplation of Luke 18:31–43 helpful for the exploration of denial and its effects. The blind man is healed because he knows he is blind and he owns his blindness. So he is able to ask for and to receive his sight. The disciples are blind to the mystery of the cross and resurrection. But they do not know that and therefore cannot ask for healing. Later, of course, they do admit and take responsibility for their blindness and so break through the barrier of denial. The Scribes and Pharisees are also presented as blind to the mystery of God's revelation in Christ because of their self-

righteousness and their prejudices. Hence, they are in the grip of denial. There can be no healing until they own their blindness.

For contemplation of resentment and forgiveness, I sometimes take John 21. The heart of Christ's message is forgiving love, and in this scene we see Jesus leading Peter into a deeper awareness of this truth. I also refer back to Matthew 18:21–35 and Peter's magnificent human standard of forgiving seven times. The parable of the unforgiving servant is the way Jesus introduces God's standard of continual forgiveness. Here at the lakeside, Peter is being healed of the scars of his failure by the affirmation of the Lord's confidence in him. A triple denial, a triple declaration of love, a triple commission. For Peter, it is a true healing of memories. Or I may suggest being present at Calvary, spending some time in creating anew the experience and then listening to Jesus saying, "Father, forgive them. They know not what they do." Or I suggest listening to Mary as she says the same prayer with Jesus, and then uniting with Mother and Son one's own prayer for forgiveness. What is important is not to bury hurt and resentment but to bring them to the Lord.

Sometime during the day, the awareness exercises of listening, breathing, and sensations of touch are turned explicitly into prayer exercises. This fits in well with the Jesus prayer. The final Eucharist should clarify and summarize what has transpired during the retreat in such a way as to send the group forth with a deepened peace and joy.

The feedback from participants in these prayer retreats shows that group direction is not only possible but very helpful in ways that not only enrich personal direction but strengthen the bonds and the effectiveness of the group. Many are helped by the solidarity of the group in praying, and by talking with the directors and with one another. For some, too, this group experience is not only an encouragement but a preparation for a directed retreat, because they have begun to experience contemplation and discernment. For all, the experience made them feel more confident that they could pray, that prayers are heard, and that answered prayers can bring to their lives the deepest kind of healing and hope, trust, and love.

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SEMINARY TO PARISH TRANSITION

Role Adjustment in the Early Years

QUINN R. CONNERS, O. Carm., Ph.D.

The transition from seminary to full-time ministry has often been difficult for newly ordained clergy. Research on ministry in the 1950s and 1960s suggests that seminary training did not realistically prepare men and women for their role in the local church. The difficulties stemmed from the conflicting expectations of young clergy and members of a local church, the lack of practical preparation in specific ministerial skills, and the lack of support experienced by many of the young clergy.

As J. I. McCord noted in *Theological Education* (1980), much has happened since the 1960s in seminary education. New seminary training experiences have developed in which the practice of different ministerial skills occurs in supervised settings, such as a local church, a hospital, or a prison. There, seminarians have the opportunity to practice such skills as caring for people under stress or developing fellowship and worship experiences. The supervision helps them to reflect on their experience, the expectations of the people they serve, and the theological dimensions of such work.

How does such a training experience relate to their future work? Does seminary performance predict performance in the full-time role of minister? Does discrepancy between performance and congregational expectations in the seminary predict that similar differences will occur when the full-time role is assumed? Does the presence of a supervisor in the early years after seminary effect a reduction in the differences and conflict of those years? What does this imply for theological training and denominational support of young clergy? A study was conducted in 1982 in which some of these questions were asked of young clergy. The results give an updated picture of what the early years of parish ministry are like and suggest possible recommendations for seminary training and denominational programs for young clergy.

SURVEY REVEALS PLACEMENT

Participants in this study were drawn from the 1977, 1978, and 1980 graduating classes of two seminaries, one interdenominational and the other

Roman Catholic. The largest number of them (35.9%) were serving in suburban churches, with 23.9% in rural churches and 20.4% in urban congregations. The rest worked in inner city or campus churches. Two thirds (65.7%) were associate pastors and one fourth (26.6%) were acting as pastors by themselves; only 4.2% were serving as senior pastors.

For 60% of the respondents, their present assignment was their first one out of the seminary. This varied somewhat for each of the graduating years. Of the 1977 graduates, 60% had made at least one move since graduation, whereas only 40% of the 1978 graduates made such a move. Only 20% of the 1980 graduates had moved to a second assignment since graduation. So, young clergy of the late 1970s tended to stay with their first assignments after leaving the seminary.

ROLE CONFLICT

Role conflict exists when two or more conflicting demands emerge from superiors, peers, or subordinates. The conflicting demands could come from the same person or from more than one person, and they may involve both conflicting time requests and competing, legitimate work requests. Such conflict does not appear to be a significant problem for the young clergy. The group indicated that they "rarely" experienced conflicting demands in their work settings. This response, however, needs to be viewed cautiously. This was a self-report score, and it may indicate a tendency in such reporting to minimize the conflicts experienced. Young ministers may not want to acknowledge conflict as they begin their chosen profession in an ever-tightening job market, which particularly affects Protestant clergy. Finally, such a low level of conflict may also indicate that those who experience such conflict early in their ministerial careers drop out quickly.

ROLE EXPECTATIONS

One of the major sources of stress among clergy has been the differences in expectations that the various members of the church, including other

clergy, have regarding the minister's role. In this study, these differing expectations were described by the term *role discrepancy*. Role discrepancy was measured as the difference between the performance of ministerial skills and the expectations of the members of the congregation regarding these same skills. Four skills were chosen: caring for people under stress (counseling), congregational leadership, development of fellowship and worship, and ministry to community and the world (social justice).

The study revealed that role discrepancy in training is a reliable prediction of role discrepancy in the full-time practice of ministry. In other words, the differences in expectations that occur during the training of young ministers can continue in a local church. Thus, the exploration of those differences during a training experience can be extremely helpful in preparing the young seminarian for the reality of life in a local church.

The strongest correlation between role discrepancy in the seminary and role discrepancy experienced later in the parish was in the area of development of fellowship and worship. It is difficult to determine precisely why this particular area had the strongest correlation. Perhaps this skill continues to be a source of differing expectations because of the personal nature of worship and of belonging to a community. Expecting no differences in such a highly personal area of religious activity may be unrealistic.

The continuation of discrepancy from seminary to parish suggests that if young clergy do not develop a skill in seminary, they do not develop it later. Such a possibility of a bad start in some areas of performance warrants consideration of continuing education programs for young clergy. These programs might focus on the assessment of ministerial skills during the early years in the parish the way the Readiness for Ministry project does for seminary years.

SUPERVISION FOR YOUNG MINISTERS

Very few of these young clergy had any formal or informal supervision after they left the seminary. Nevertheless, when it did occur, the assistance of a supervisor was found to contribute significantly to the young clergy person's effectiveness in congregational leadership. The supervisors were able to interpret the expectations of the congregation and themselves for the young ministers.

Supervision appears to be helpful to young ministers when it occurs. This fact suggests that denominations should experiment more with supervisory programs for young clergy. First, it suggests that seminaries continue to use supervision in the training of seminarians. The presence of a more experienced colleague may be helpful or even necessary in some instances to facilitate the transition;

further supervision may facilitate that transition even more. Supervision may teach not only the development of skills but also the integration of different sets of expectations in a setting. Furthermore, supervisors need to formally evaluate other areas besides congregational leadership in order to increase their impact.

MINISTERIAL SKILLS

When consideration is given to certain situational factors, the correlation between seminary performance of skills and current performance of them improves, especially in the areas of counseling, leadership, and social justice. The situational factors that were considered in this study were the expectations of the congregation and supervisor and the amount of supervision individuals received. These factors provided a wider context within which to view the performance of young clergy. That they improved the prediction of current performance suggests that young clergy are influenced by the expectations of those they minister with and to, and they do change their performance of ministerial skills within a specific setting.

The influence of situational factors on performance has implications for clergy placement. Initial experiences after seminary will affect the way an individual will change. Therefore, consideration of the appropriateness of the "fit" between an individual and a congregation and between an individual and the senior pastor becomes very important for both the individual and the local church. Mutual consideration of expectations becomes an important element for that first placement.

TYPE OF SEMINARY

Do seminaries with different theological traditions affect performance of different ministerial skills? In some instances they do. In this study, current performance of worship-related skills of the Roman Catholic respondents was significantly different from that of their Protestant colleagues. Roman Catholics in general performed better when using skills related to the development of fellowship and worship. In other areas, the differences between the two groups in performance scores were not significant. Thus, the theological orientation of the seminary is related to the performance by ministers of particular skills.

That different theological traditions influence performance of specific skills has implications for both seminary and denominational leadership. First, awareness of this would help to emphasize that a seminary can offer uniqueness to its students in addition to giving them a basic theological education. The philosophy of a specific seminary and its place on a theological spectrum does affect the future performance of its graduates. Second, the

choice of seminary is important to consider when a denominational leader is looking for a place to send candidates. The long-term effect of a seminary's theological orientation on an individual's ministry is not necessarily accidental, and so the theological tradition needs to be considered in choosing a seminary. This fact may support J. W. Carroll's prediction, in *Theological Education* (1981), that seminaries would continue to be affected by a growing denominational emphasis.

CONCLUSIONS AND RECOMMENDATIONS

The transition from seminary to parish in the later 1970s and early 1980s does not appear to be as difficult as it was in the 1960s. Changes in seminary education appear to have made some impact. Young clergy report that there is rarely conflict in the requests they receive from others in their settings. Nevertheless, they continue to experience differing sets of expectations from the members of their churches, which have an impact on their performance and can cause these young clergy to change and grow in their ministerial skills. When they do have supervision it appears that the skill of congregational leadership is the one most benefited. This suggests further experimentation with supervision of other skills. Finally, it was found that the type of seminary does affect performance by young clergy of specific skills, so the choice of seminary is important to consider.

The following recommendations are therefore made for seminary leadership to consider:

1. Seminary training experiences that call for the practice of different ministerial skills need to continue. They appear to teach not only the skills but also the means for handling different sets of expectations in the church.
2. Supervision in these training experiences is valuable. Supervisors help in the interpretation of different sets of expectations, an important skill in the ministry.
3. Further research on other ministerial skills is necessary to determine if role discrepancy in seminary performance of the skills predicts future discrepancy, if the different theological traditions of seminaries are related to other skills,

and if other situational variables influence change in performance.

The following recommendations are for bishops and other administrative leaders to consider:

1. Postseminary supervision on a frequent basis should be experimented with. The little supervision that exists now for young clergy appears to help. It may be an untapped source of support and continuing development for them. As an adjunct to this experimentation, denominational leaders should encourage young clergy to seek a mentor/supervisor on their own.
2. Placement procedures need to be evaluated. Regardless of whether placement is done by bishops, administrators, or by individual young clergy and a local board of elders, the situational variables of congregational and senior pastor expectations needs to be carefully considered in light of the young clergy's seminary performance. It is a question of "good fit" for both. Procedures for insuring that good fit need to be developed.
3. Choice of seminary for candidates is important. The theological traditions of a seminary do influence future performance of specific ministerial skills, so the selection of a seminary is significant not only for the individual but also for the church and larger religious community he or she will serve.
4. There should be experimentation with continuing education and skills assessment programs for young clergy. This may possibly be a useful extension of the Readiness for Ministry project, whereby development of skills would continue, especially of those skills that were less developed during seminary.

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JEALOUSY

The Jaundice of The Soul

DAVID TURNER, O.S.B., Ph.D.

*Thou tyrant, tyrant jealousy,
Thou tyrant of the mind.
... jaundice of the mind.*
—John Dryden

In the Fall 1981 issue of HUMAN DEVELOPMENT, the following request appeared on the inside back cover:

I have two questions to ask. First, are there many sisters who experience the same, intense, upsetting, recurrent feelings of jealousy that make me feel just terrible so frequently? And second, if there are, can you tell me what they have been able to do to stop being such jealous persons?

HUMAN DEVELOPMENT at that time asked its readers, men as well as women, to reflect on the problem of jealousy and suggest solutions. This article is an attempt to answer the questions of the woman religious quoted above, who it turned out, spoke for so many. What follows is an answer combining insights from Christian spirituality and contemporary psychology. Included are observations provided by readers who responded to HUMAN DEVELOPMENT's 1981 request and anecdotal material from my own retreat preaching and counseling experiences.

JEALOUSY DEFINED

In the use of both the spoken and the written word there is a tendency to use the terms *envy* and *jealousy* synonymously. One respondent wrote, "You shouldn't be jealous. That's one of the capital sins." Since the old catechism, along with Dante, also placed *envy* in the list of the seven, there seems to be differentiation between the two, and clarification is necessary.

The *Oxford English Dictionary* defines *envy* as "the feeling of mortification and ill-will occasioned

by the contemplation of superior advantages possessed by another." Webster's includes the idea of a "painful awareness" of these advantages, "joined with a desire to possess the same advantage."

Jealousy, on the other hand, contains in its definition the addition of a *third person*, as it includes the feeling of being "troubled by the belief, suspicion, or fear that the good which one desires to gain or keep for oneself has been or may be diverted to another; resentment toward another on account of known or suspected rivalry." Many of the standard definitions of jealousy will include rivalry for the *attention* of that third person as an accompanying aspect. In the 1960 edition of the *Monograph of the Society for Research in Child Development*, H. L. Koch says that "jealousy is the angry feeling that results when a person is frustrated in his desire to be loved best; rivalry is the angry feeling when a person is frustrated in his desire to do best, to win, or to place first."

Envy involves the emulation of another person, a sense of lack, a longing for the lacking desired quality, and some anger toward the individual who has the good, the qualities, or the advantages that I desire. Jealousy, on the other hand, involves a third person. There is a sense of lack even without emulation, though we desire to receive what we see another receiving from that third person. One sister wrote, in her response to HUMAN DEVELOPMENT's request, "I want to have what the other sister has. I want to be treated as she is treated. I want the same attention she receives from others." Jealousy, as we clearly see here, involves the necessary third party who *does* the treating or *gives* the attention.

A self-report from another woman religious re-

spondent explained that she suffered and still does suffer from the jealousy of her sisters.

Others are jealous of my successes, of my friends, of the mail I receive, of the phone calls I get, of the places to which I am invited as well as of my travel. These jealous feelings directed toward me encourage me to be secretive about my activities lest I have to deal with critical remarks and be required to answer questions. They begin asking me in the fall about my summer plans.

This description, again, obviously fits the definition of jealousy: sister has advantages provided by the action of the third parties; the sisters in her community want those advantages for themselves and feel deprived; the deprivation leads to the critical remarks and the prying questions.

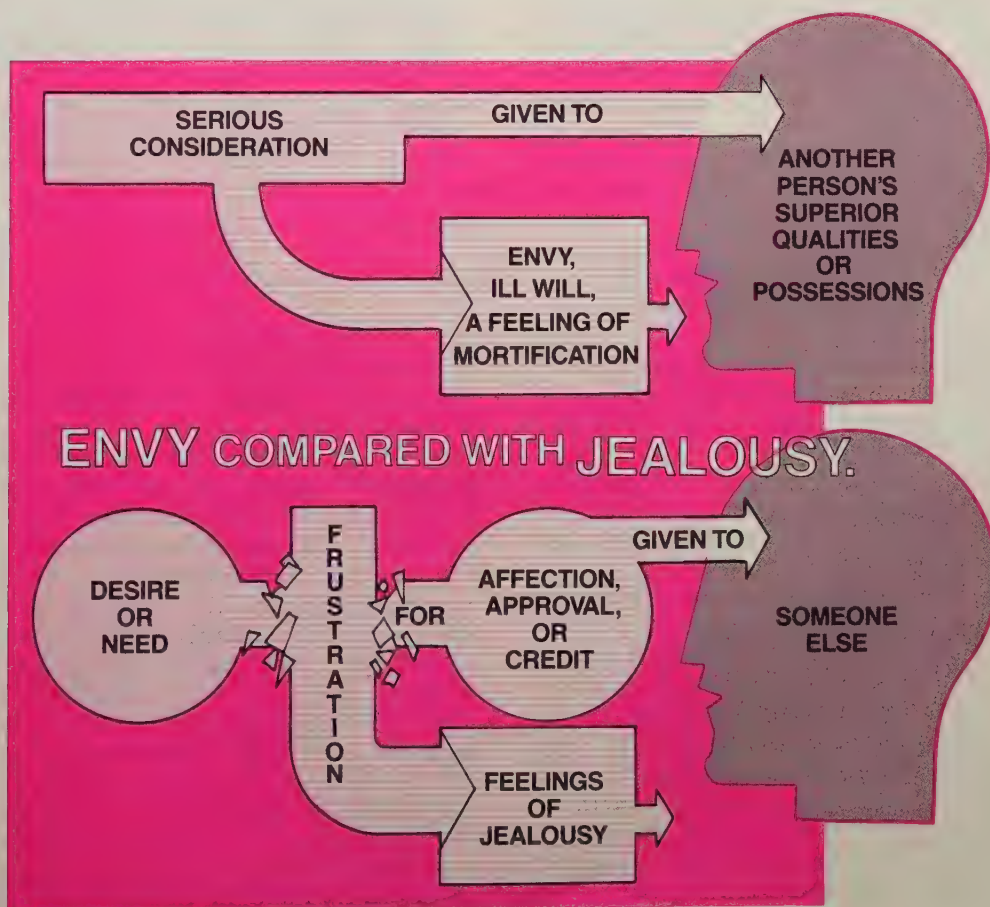
Jealousy so defined and described in psychological terms is clearly mirrored in Judeo-Christian scripture tradition. Cain and Abel, Joseph and his brothers, and David and Saul are some of the most familiar. In each instance there was a third party providing an advantage: God accepting Abel's sacrifice, Joseph being favored by Jacob, or the women of Jerusalem shouting that David had killed the tens of thousands. Cain, Joseph's brothers, and

Saul all wanted the attention provided by third parties.

The effects of relationships like these are clearly devastating for people who are trying to live and/or work together. In 1912, the philosopher Max Scheler summarized the resulting spiritual devastation with a single word from Nietzsche: *ressentiment*. In a book with that title, Scheler identifies the "source" for *ressentiment* as envy, jealousy, the competitive urge. *Ressentiment* itself is a "self-poisoning" coming as a result of "systematic repression of certain emotions and affects . . . which are normal components of human nature." Scheler observes that one cannot be involved with revenge, hatred, malice, envy, and spite (all of which help make up *ressentiment*) and not at the same time be poisoning one's own being.

KEY CONCEPTS EXPLAINED

Psychological writers have frequently provided theoretical explanations for feelings in general; and some can provide us with a sound foundation with which to approach the problem of jealousy. Willard Gaylin, in his recent work *Feelings: Our Vital Signs*, reminds us that "feelings are the fine instruments



In themselves, feelings are not moral or immoral; what matters is what we do with the feelings

which shape decision making in an animal cursed and blessed with intelligence and freedom which is its corollary." In his introductory chapter, Gaylin explains that "feelings are internal directives essential for human life." We are quite capable of using our God-given rational nature to handle those aspects of our feeling life that at first may appear to us as debilitating.

Another element of jealousy discussed in some of the literature is the aspect of the rival individual getting more "parental affection, attention, or approval," as in the case with Joseph's brother and their father Jacob. Yet this does not need to be seen as existing only between parents and children. It can exist between an individual and any person who provides affection, attention, or approval or who is in a position of authority: a school principal, an educational supervisor, a college president or dean, a job supervisor, or even a baby sitter. One could easily desire what another gets from those kinds of individuals, and feel strongly that such affection, attention, or approval is missing in one's life.

There are times, however, when jealousy can be a positive force in life. Gaylin refers to the "jealousy which serves the struggle for survival." In this instance, competition may have its value, for it may help me reach my full potential as a person. However, if I compete for what I judge to be a matter of deprivation in my life, I come to that pain that is so much a part of jealousy.

Jealousy can be a feeling, a strong "tyrant" feeling, and at the same time, it can be a force that accompanies our actions or behavior. In his interesting presentation "Emergency Behavior: With an Introduction to the Dynamics of Conscience," the psychologist Sandor Rado explains that an "organism may overreact to danger to make emergency responses in the absence of actual danger." When conscious thought fails, other processes may take over. One male religious gave HUMAN DEVELOPMENT an example of this. He thought that there

would be "special treatment" for him in a new assignment. After settling there, he discovered that another religious seemed to have the advantage, making the situation "impossible" for the new individual on the scene. A reference was also made by this religious to anger, and the anger may well be what Rado calls the "other processes taking over." I do not want to admit jealous feelings; so another process—anger, which is less threatening—takes over, and I can deal more easily with this less threatening feeling. I can be angry, because there is always a "cause." I can't be jealous, because that is "wrong."

The woman religious quoted above whose Sisters asked questions in the fall about her summer plans gives us another example of what Rado is describing; she wrote:

Jealousy is more prevalent than Sisters want to admit. Somehow we can more easily admit to lying, laziness, you-name-it, than jealousy. Why be so hidden about admitting it? We can't deal with it unless we own it.

Willard Gaylin probably gives the best summary of jealousy when he says that it "is a personal emotion directed to people about people," and that "we are jealous in relation to affection, credit, or approval that the rival has received from someone from whom we would have liked to receive it." His chapter 8, "Feeling Envious," in *Feelings: Our Vital Signs*, might help anyone who is seeking a more extensive examination of the phenomenon.

With this basis for understanding envy and jealousy, for distinguishing between them, and for seeing how those distinctions apply, we can now move on in the search for a cure.

THE AIMS OF A CURE

An Effective Realism. It has been said often and by many that the goal of psychotherapy or counseling is to help an individual to become free to adapt to the demands of life unhindered by its problems. Rado, in his paper "Psychotherapy: A Problem of Controlled Communication," reminds us that emotional thought is "not objective, but selective, and tends to justify the emotion from which it springs and by which it is controlled." In discussing a term he coined, "guilty fear," he sets forth a series of steps in the therapeutic and growth processes. In both of these, one cannot realistically hope to have feelings instantaneously disappear or be "taken away." Every person must face the unwelcome feeling or emotion, recognize the energy present in that emotion, and learn to release the energy in an alternative, more healthy way. The jealous feelings that come as a result of affection, attention, or approval that one sees given to another and that one desires for oneself can be put to use constructively

because emotional energy can be used and directed in varieties of ways. This is the key to adaptive outlook and behavior: to be willing to adjust in varieties of ways and to learn how to do it. There is nothing magical or mysterious about these processes. Their demands are clear.

In the beautiful words attributed to Dr. Fried, which provide the title for Joanne Greenberg's book, the psychoanalyst confronts her patient Deborah Blau and paints a realistic world view for us all:

I never promised you a rose garden. I never promised you perfect justice . . . and I never promised you peace and happiness. My help is so that you can be free to fight for all these things. The only reality I offer you is challenge, and being well is being free to accept it or not at whatever level you are capable. I never promise lies, and the rose garden of perfection is a lie . . . and a bore too.

An Enriching Optimism. Paul Tournier, in his small but powerful book *To Resist or To Surrender?*, reminds his readers that although we can try to solve problems with logic and reasoning, there is a deeper level where we seek to go beyond technical solutions. He even speaks of a conversion-type of activity, a *metanoia* of a nonreligious nature. Yet it is so easy to underestimate and even look with suspicion on the gifts of emotional response that God has given us.

Willard Gaylin, early in his book, warns against falling into the "emotions are bad" school of thought and reminds readers that even shame and guilt can be "noble emotions essential for the maintenance of civilized society and vital for the development of some of the most refined and elegant qualities of human potential—generosity, service, self-sacrifice, unselfishness, and duty." In his preliminary chapter "Feeling Free to Feel," he also stresses that feelings are "instruments of rationality," and because we are rational beings we are "capable of, and dependent on, using rational choice to decide our future. Feelings become the guides to that choice."

Thus, jealous feelings can be the source for pointing out ways to grow. As so many writers have tried to explain, feelings as such do not determine one's value or even the quality of one's being. In themselves, they are not moral or immoral. What matters is what we *do* with the feelings. Do we allow these jealous feelings, for example, to be the source of action directed at another person whom we see as the recipient of what we want? Do we show anger or sarcasm or shun people or ignore their presence? Feelings can be directed positively or negatively. We can use any of our feelings for growth or destruction. Either way, we ourselves are the benefactors or victims. One Jesuit priest wrote, in response to HUMAN DEVELOPMENT's question, "Jealousy is a kind of boomerang; hurled at

another, it circles unerringly back to the one who hurled it." Jealousy along with its counterpart envy can, on the other hand, be a great source of the good and the noble. So we should, Rado says, set about this task "with self-confidence and hopeful expectation: with confidence in ourselves and hope in the Lord."

A METHOD OF CURING

In a number of his articles, Rado presents a scheme identified as "levels of treatment behavior." Here we can find a map to help us develop a psychological and spiritual plan to deal with feelings such as jealousy and envy that are destructive in our lives. Rado divides the levels of treatment into two parts, the "child-like" and the "adult."

On the child-like levels (not considered a virtue by Rado), the individual looks for a magical cure from the outside, with the therapist as magician. The two adult levels are "aspiring" and "self-reliant." An aspiring adult makes full use of all potential resources for adaptive growth. Self-reliant adults then learn how to help themselves and do things for themselves. When working with the emotions of adults, Rado proposes a five-phase guided psychological process, which I integrate with a developmental Christian spirituality that adds the infinite resource of a personal, loving God to Rado's psychoanalytic perspective.

Phase I: *I recognize my call to be authentically myself with my own gifts and without needing to have what another person has or to receive the affection, attention, or approval given to another.*

"Having gifts that differ," St. Paul said, "let us use them accordingly to the grace given to us." In this first phase, I need to recognize the call to be my authentic self, to appreciate the uniquely personal gifts that I, like everyone else, possess. "Each person is destined to catch a unique reflection of divinity," Dom Marion wrote. When this realization begins to dawn, I then begin to realize that I do not need to desire what another has or to receive the affection, attention, or approval given to another.

To become gradually aware of my uniquely personal gifts, I must become increasingly able to "tell my story"—willingly and honestly narrating the events that have shaped my life for good or ill. It is this ability to share whatever is necessary and accurate in an atmosphere of faith that begins the process and opens it to the transformations of hope and love.

Phase II: *I face the inappropriate emotions (envy and/or jealousy) and know that I can be in control. Feelings simply "are." They do not determine who I am or my personal value.*

It is one of the most paralyzing and dangerous of illusions to insist that I "need" this or that power, quality, or gift for success or fulfillment, or

“Jealousy is a kind of boomerang; hurled at another, it circles unerringly back to the one who hurled it”

in order to function without anger or resentment. This creates not only a false but an ugly self. On the other hand, if I face and accept my envious thoughts and fantasies, they will reveal my escape mechanisms and eventually help me get in touch with what is truly good and really mine. Bernard Tyrell, S.J., the creator of “Christotherapy,” stresses that a true sense of self-worth and self-appreciation are the sources of any healing or growth. Once I develop that sense of self-worth and accept my authentic gifts, no one else’s talents or gifts, or the affection, attention, or approval given to another, will be threatening. When I begin to accept my gifts and talents, I will also begin to realize that those gifts and talents are also being affirmed by others in ways I had previously been deaf to. It is then that I begin to feel truly free.

Phase III. *I formulate a realistic plan of action with which I can both handle my feelings and be able to relate to the object of my envious or jealous feelings.*

Rado’s third phase creates a clear, simple, concrete, individualized plan of action that, above all, needs to be workable and wise. I could

1. reflect on specific situations in which my envy or jealousy causes my typical response to be sarcasm, anger, resentment, etc;
2. reconstruct these kinds of situations in my mind so that I refrain from all negative comments or attitudes and reinforce the other person with appropriate expressions of interest, warmth, or support;
3. respond when the opportunity presents itself; and
4. repeat this process so that it becomes increasingly effective.

This kind of psychological process can also be very much enriched both in context and content by spiritual discernment processes and prayers.

Phase IV. *I allow love, affection, joy, and my own increasing psychic energy and self-respect to support my new plan of action.*

The plan of action is focused necessarily and specifically on some of the most difficult and painful situations in our lives. Yet we are developing talents and using gifts that not only increase the breadth and depth of our good relationships but also open a whole new world of relating that creates self-respect and love, peace, affection, and joy. In this phase, the narrow focus of the plan of action is balanced by the creation and realization of a new world view as powerful as it is authentic—to ourselves and others. Goethe summarizes well the challenge for us all: “Against another’s great merit, there is no remedy but love.”

Phase V. *I begin to experience more and more clearly my new way of action as more healthy, and rejoice in my discovery. I also rejoice equally in the gifts of others and celebrate their gifts.*

We should let these echoes of St. Paul lead us back to his assurance in his letter to the Galatians: that love is present wherever there are experiences and expressions of joy, peace, respect, patience, kindness, gentleness, and gratitude. When this happens, it is not just a process of psychological change but a spiritual transformation and the *most* authentic of a human being’s experiences. One of HUMAN DEVELOPMENT’S correspondents expressed it so well when she said,

The *authentic* person lives for others, allows others to be . . . we are loving if people come alive in our presence. If people die (emotionally) in our presence, we lack love.

RECOMMENDED READING

- Burns, D. *Feeling Good: The New Mood Therapy*. New York: William Morrow, 1980.
- Gaylin, W. *Feelings: Our Vital Signs*. New York: Harper & Row, 1979.
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THE PASTORAL MINISTER AND ANXIETY

PETER C. ORLANDO, Ph.D.

Carl Jung considered that all neuroses were based on a philosophical or spiritual problem. Believing that he was accurate, I decided to write this article for those who do pastoral counseling. Anxiety affects psychological and spiritual functioning; therefore, it is ultimately a pastoral as well as psychological problem. When I think of anxiety and relate it to religious matters, I immediately recall:

That is why I am telling you not to worry about your life and what you are to eat nor about your body and how you are to clothe it. Surely life means more than food and the body more than clothing. Set your hearts on the kingdom first and on God's righteousness, and all these other things will be given to you as well. Do not worry about tomorrow. Tomorrow will take care of itself. (Matt 6:25)

I have reflected long and hard on those words. As a therapist, I realize how difficult it is to accept the normal limits of anxiety that are a part of life. I have also been aware of how difficult it is to identify and do away with unnecessary anxiety.

I do not believe that Christ wanted *all* anxiety to be eliminated from life; that would defy human existence and destroy faith. Anxiety is a normal, expected experience, since the future is unknown. Our conscious life wants to know what is next, but life unfolds to us only in stages. If we knew every step of the path, our conscious life would be in charge of creating the outcome. Essentially, there would be nothing to discover, people would be in total control, and ultimately, there would be no need for the existence of God. Consequently, I see

anxiety as a human being's attempt to be God. People have to make decisions and function with insufficient information; we grope in the dark unknown of ourselves, others, and God. Christ probably meant for us to focus on unproductive anxiety: panic, hysteria, phobias, obsessions, compulsions, depressions, and loss of energy or motivation. These disrupt our relationships with family and friends and impede our growth and trust in God. Christ recognized how anxiety cripples personal functioning.

Anxiety is defined here as Rollo May defined it in his book *The Meaning of Anxiety*: "Anxiety is the apprehension cued off by a threat to some value which the individual holds essential to his [or her] existence as a personality."

Anxiety is related to four areas: (1) the fear of the unknown and being alone; (2) the fear of feeling "on stage," the need to perform, and the fear of failure; (3) the fear of death and any loss (existential death is experienced in terms of a loss through divorce, health, or any significant change); and (4) the inability to clarify our thoughts and feelings.

ANXIETY RELATED TO LONELINESS

All significant life events require that we do what we need to do for ourselves. The existential loneliness we experience can never be fully appreciated or completely shared by others. Loneliness is a part of the very fabric of life; it cannot and must not be eliminated from life. A pastoral minister reminds us that we are never alone, even if we feel that we are.

Existential poverty is another dimension of lone-

liness. In this case, existential poverty is a scarcity of relationships. Numbers of friends and relatives are not the answer to this loneliness; only the quality of our human sharing can overcome existential poverty. Pastoral counseling will help the lonely to understand the vertical connection to God, the source of life who strengthens us. We will see that through our "aloneness in God" we are united to all people. Anxiety undercuts our confidence in our ability to accomplish such contacting. It even encourages us to avoid our personal responsibilities, discounting our ability to deal with problems and opportunities. As a religious problem, anxiety leads to a belief that "I do not possess what I need to cope with life." At this point, we need to be reminded by our pastoral ministers that we will not be asked to suffer beyond our capabilities. We are reminded that God's grace is sufficient for us; we are expertly made; we will not be tempted beyond our strength.

FEAR OF FAILURE

So many times we play the game of "Who is the Greatest," and we forget that the process of life concerns wholeness, not perfection. Life is already perfect; our share in it is a process of growing and integrating. Any time we act as "the wicked stepmother," asking "Mirror, mirror on the wall who's the fairest of us all?" we will eventually see the devilish side of ourselves and others. The need to be "the greatest," to be seen in a certain light, and to avoid mistakes is the largest contributor to anxiety that I have discovered. There is no disgrace in finding ourselves upon the "floor of life"; the only disgrace is not getting up. It is a delusion to think that our worth comes from the contribution that we make or the gifts we are given. Virtue comes from the way one uses gifts. The scrub woman in a hospital who uses her talents effi-

ciently, effectively, and with love can be far more virtuous than a neurosurgeon who arrogantly believes that he or she is "the greatest" because of their marvelous work. We know from the Gospels that the disciples argued about who was the greatest, and we are reminded that our focus in life is not to be placed in that direction. A pastoral minister can help us with this.

FEAR OF DEATH AND LOSS

We are told that faith overcomes the fear of death. It pursues realities that we do not see in ourselves, others, or God. Anxieties are related to the fear of death or any other change or loss that we cannot control. What we are usually reacting to is the fear of change and not the fear of death; this fear relates to every significant transition of life. Anxiety over actual human death is related to apprehension of failure and acquiescence to the inevitable. We are often forced to deal with the reality of death before we have psychologically prepared ourselves for it.

INABILITY TO CLARIFY OUR THOUGHTS AND FEELINGS

Anxiety and depression trigger off special neurological activity in the dominant side of the brain, which is in charge of language. It is very possible that anxiety and depression are related to the inability to express what we think, feel, need, and want. When we realize these things, we immediately feel better most of the time. I relate this to a possible spiritual root of anxiety and depression. These words of Saint Peter remind us always to give reasons for the things that we hope for: "Reverence the Lord Christ in your heart, and always have your answer ready for people who ask you the reason for the hope that you all have." (1 Pt 3:15).

BOOK REVIEWS

Seasons of Strength: New Visions of Adult Christian Maturing, by Evelyn Eaton Whitehead and James D. Whitehead. Garden City, New York: Doubleday & Company, Inc., 1984. 235 pp. \$13.95.

Evelyn Eaton Whitehead and James D. Whitehead have become identified with the uniquely pastoral task of appropriating the research on human development for a religious audience. *Seasons of Strength* continues their work of bringing together the richness of both social science research and religious reflection on the challenge of maturing as a Christian. *Seasons*, like the Whiteheads' previous books, draws on a wide range of research and confronts difficult topics with sensitivity and honesty, e.g., relationships among women and men in the church, the experiences of gay and lesbian Christians, and the suspicion of power that intrudes into many areas of Christian life and theology.

The first section of *Seasons* explores the images of maturing that are both expressed and latent in the notion of "vocation." In the background of these chapters, the reader can see the authors taking issue with two distortions of "vocation." The first is that it is a static concept that describes the first choice of a form of Christian life as one's unchanging life commitment; the second, that vocation, really all Christian life, is all work and no play. Making use of biblical images of the child of God, the disciple, and the steward, the Whiteheads provide a biblical form of developmental vocabulary that corrects both distortions by describing life as a journey and by retaining the proper place of the qualities of the child throughout the life cycle.

The second part of *Seasons* pursues the connections between the concept of virtue and the experience of power. Here again, the writers take issue with another prevailing distortion in Christian thinking—that virtue resides on the passive side of life. On the contrary, the Whiteheads argue that rightly understood, the virtues are energies or powers, the maturing of which is essential to live

the Christian life fully. Moreover, these energies or powers do not mature in isolation, but rather in community, where one experiences the grace and the risk of allowing others to shape one's sense of self and of Christian vocation.

In the third and final section, the authors peruse the notion of power again, more explicitly, in its connections to the experience of intimacy—in relationships of authority and obedience, in interactions between men and women colleagues in ministry, and in the experience of absence of beloved friends and ultimately of God.

This book is intended to be experienced, not just read. A brief reflection exercise follows each chapter, as an invitation to the readers to enter into their own story of Christian maturity—partly to verify what the Whiteheads have written, but more important, to deepen their own insight, faith, and action. These exercises make the book valuable as a personal experience, certainly, but they also suggest the fruitfulness of *Seasons* in a group setting where the members are committed to helping one another grow in mature faith.

—Michael J. McGinniss, F.S.C.

Travelling In, by Monica Furlong. Cambridge, Massachusetts: Cowley Publications, 1984. 127 pp. \$6.00.

The Joy of All Creation, by A. M. Allchin. Cambridge, Massachusetts: Cowley Publications, 1984. 162 pp. \$7.50.

Healing As Sacrament, by Martin Israel. Cambridge, Massachusetts: Cowley Publications, 1984. 116 pp. \$6.00.

Cowley Publications is a work of the Society of St. John the Evangelist, a religious community for men in the Episcopal Church. The aim is to "enrich readers' religious experience and challenge it with fresh approaches to religious concerns." These three offerings from the catalogue, by British authors, are each quite different in subject matter. They have in common a serious concern for Christian values, an intellectual curiosity, and a literate articulateness.

Monica Furlong is perhaps best known in America as one of the biographers of Thomas Merton, although she has published widely on spirituality. *Travelling In*, a reissue of a book written a

decade earlier, is a notebook of one on a journey, a journey epitomized by part of the quotation from the Gilgamesh epic that begins the book: "How shall I find the life for which I am searching?"

The untitled chapters carry reflections on various elements of her search—prayer, sexuality, personal identity—and are illustrated with liberal quotations from authors or world figures who stir her to reflection. E. E. Cummings, Alan Watts (of whom she has also written a biography), Lao Tzu, Thomas Merton, Dostoevsky, and the Didache are among those called upon. Some material is dated, but most of her observations are thought provoking. I found the chapters on prayer and love to be of special interest. It is a book to be dipped into on occasion, somewhat like a visit or telephone call from an old and stimulating friend in whose growth one is especially interested.

Canon Allchin offers us a book that reflects his ecumenical interests and work along with his knowledge of English literature and Anglican theology. *The Joy of All Creation* is "an Anglican Meditation on the Place of Mary," a meditation that envisions Mary as locating the *place* where the mystery of the Incarnation begins. Because creation finds in her the reality of God-with-us, she is "the joy of all creation."

The first part of the book surveys seventeenth-century writings: the sermons of Lancelot Andrewes, the poetry of Thomas Traherne. A transitional pair of chapters covers the contemporaries of Newman in the Oxford Movement. The final chapters, on the twentieth century, study the works of the poets Euros Bowen (also a priest of the Church of Wales), Edwin Muir, and T. S. Eliot. At its least successful, parts of the book read like graduate department essays; at its best, it will entice you to read or reread with new delight some of the works studied. And it is successful in what it aims

to do: to give a fresh presentation of a part of the Anglican tradition that is often overlooked and undervalued.

Martin Israel is a medical doctor and parish priest. In *Healing as Sacrament* he presents his understanding of a ministry of healing as facilitating God's grace to lead individual human beings, and humankind in toto, to one's proper place in the world. It is not a book on the Christian ministry exercised by physicians and nurses or a book on charismatic healing. Israel's concept of healing is perhaps best understood as a total, integrative conversion process that extends over an indeterminate period of time and that results in a transformed human being placed totally at the service of God and neighbor.

For Israel, faith makes God's healing possible. He distinguishes faith from a credulity that submits to the domination of powerful people who purport to special knowledge or charismatic gifts. Healing affects Israel's four levels of personality functioning: the physical body, the emotions, the rational mind, and the deep center of moral decision traditionally called the soul (or true or spiritual self). Healing brings the possibility for integrated living after arrogance, hostility, and prior dysfunctional conditioning are overcome; personal guilt come to terms with; and the whole person placed at the service of God. I found it a curious book, conservative in its reading of scripture and in its dealing with the more flamboyant charismatic healing approaches, vague in dealing with some more controversial points. Since it is a popular rather than a scholarly treatment (there are no notes, bibliography, or index), the impression left is somewhat like that of a series of old-fashioned spiritual conferences (and this is not meant to be a pejorative comment).

—Jon J. O'Brien, S.J., D.O.

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Morning in the Hills Above Rome

A sound, soft and distant.

The sound of a bell tolling, tolling, tolling.

Words drift into mind, blending in with the sound:

"The Angel of the Lord brought glad tidings to Mary,
and she welcomed God's Word into her heart and into her womb."

What an awesome proclamation!

Gently the bell seems to be inviting: "Think of it. Dwell on it.

Let its deep mystery take over your heart and embrace your body."

Ah, but it's so warm, so pleasant just lying here abed;

Like being in a tomb: enclosed, secure and isolated.

Insistently the distant bell tolls on,

Dissolving my cocoon of sloth and sleep.

Moved by the bell my mind begins to muse:

Can you hear it, John Donne, can you hear it?

Does it speak to you only of mortality and death?

Or can bells witness also to life and love unending?

True, we are one with one another;

No man is an island nor need anyone send to ask for whom the bell tolls.

Molded are we all from a common clay,

A clay to which we must return, yes, every one.

But are we not also one with Him who has won,

The One who has conquered the sleep of death,

The One who lives and gives a life that can know no end?

The bell sounds no more but echoes still in the silence.

And the stillness itself prolongs the invitation:

"He who is risen summons you to rise."

Behold, I come.

Be it done to me according to Thy word.

Into your hands, O Lord, I entrust my being.

Dominic Maruca, S.J.
Villa Cavalletti